THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXIV Philadelphia, December, 1935 No. 3

Christmas

A Question? — A Prayer —

Christmas! Feast of Christ to us!
So-called Christians—we—
How we emphasize this day!
Gifts strewn along the way!
Feast and revelry!

Shouldst Thou walk this earth again,
As in years gone by—
Would we *want* to follow Thee?
Would our eyes Thy Presence see?
Would we even try?

Christ! Who came this day to bless—
Through years Thy words ring true,—
"Father forgive!"—the echo rings,
Forgive!—reëcho our heart strings—
We know not what we do!

A. C. V. M.

Hark!

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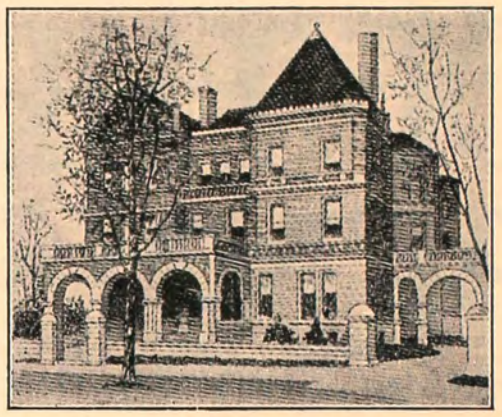

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Name of Donor..... *Donor's Parish*.....

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11 A. M., Morning Prayer and Address;
4 P. M., Evening Prayer and Sermon

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Christmas Greeting

"The time draws near the birth of Christ"

A Clergyman now deceased, but whose writings continue to delight your Bishop, says:

"The true school room is a mother's bosom; the best college the old home; the high festal day for the soul is Christmas Day. Perhaps man needs less those holidays that celebrate the victory over tyranny, than he needs the Christmas festival, celebrating peace, gladness and universal good will. Ours is a world in which no day passes but some heart breaks, or some life goes down before misfortune. To a generation, therefore, experiencing perpetual conflict, for men whose lives are one long battle with ignorance and sin, it means much that once a year there comes a day that pours a flood of true happiness over the earth. On other days, men stand over against each other, like castles locked and barred. But at Christmas even strangers are friends, childhood rejoices, youth exults, maturity forgets its troubles, old age forgets its apathy, and high and low alike catch the eager Christmas contagion. Other customs and festivals will come and go, and be at last forgotten, but with coming years men will make more and more of this Christmas era, that helps to rub out the wrinkles from the brow of care; that beguiles the heart to forget its weight of sorrow; and through the clouds of fear and selfishness sends the gleams of hope and happiness."

Does anything transform us like the spirit of Christmas? Egypt was the mother of arts and sciences; Greece made her contribution to philosophy, sculpture, poetry and eloquence; Rome was the triumphant mistress of the world. Yet from none of these has come a voice sounding through the ages and gaining momentum as the centuries pass. Bethlehem, least among the princes of Judah, gave to the world the greatest message it had ever received, "Peace on earth, good will to men." Added in that angelic message was the reason "For unto you is born this day in the City of David, a Saviour who is Christ the Lord." If each Christmas Day, Christ is born anew within us, we shall indeed have a peace that cannot be taken from us, and we shall become a force for creating universal good will among men. The literature for Christmas is abundant. Probably Dickens' "Christmas Carol" holds a preëminence. The Ruggles' Christmas is winsome. Personally, I love "The Transformation of Lachlan Campell," one of Ian MacLaren's "Bonnie Brier Bush Tales"—though it is not a Christmas story. Have you ever wondered why Christmas brings more happiness to the world than any other feast? There is the stupendous fact that we celebrate the miracle of miracles and wonder of wonders that "The word was made flesh and dwelt among us"—the deepest humiliation of Godhead and the highest exaltation of manhood. Apart from this it shows us the source of real happiness. We do not think of ourselves but of others. We want to give and not receive. We want to make others happy. In this effort we gain our own real happiness. Do you want to be happy? Do not think of happiness, but try to make others happy. The writer of the Epistle to the Hebrews says of our Lord "Who for the *joy* that was set before Him, endured the Cross." The *joy* was the universal happiness of mankind, who through the cross would be led back to the Father's home.

"Our glad Hosannas, Prince of Peace
Thy welcome shall proclaim,
And heaven's eternal arches ring
With Thy beloved name."

Bishop Hobson to Conduct Clergy Conference on Forward Movement and Address Church Club Dinner for Laymen

At the invitation of the Bishop and the Special Committee of Clergy on the Forward Movement in this Diocese appointed by the Bishop, the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio and also Chairman of the General Convention Commission on the Forward Movement, is coming to Philadelphia on Wednesday, December 11th, to conduct an All-Day Clergy Conference, called by the Bishop.

Following the Clergy Conference and on that same night at 6.30 o'clock, Bishop Hobson will be the principal speaker at a Dinner and Conference for Laymen, to be held in the Penn Athletic Club, under the auspices of the Church Club, and with the Bishop and the Clergy Committee of the Diocese cooperating. This Dinner and Conference has been arranged in order that the laymen of the Diocese also may have the opportunity to hear Bishop Hobson and to hear from him how this great spiritual reawakening of the Church, which had its birth at the last General Convention, is reaching out into all parts of the Church.

Under the auspices of the Woman's Auxiliary of the Diocese in the three-day Conference for Women, recently conducted by this missionary-minded body of laywomen, and a review of which appears in this issue of THE CHURCH NEWS, the lay women have already been stirred to participation in the Forward Movement. The coming of Bishop Hobson will give the men of the Church in the Diocese the opportunity to match their interest and their participation in re-vitalizing and strengthening the spiritual life of the Church through their Discipleship, Stewardship and Partnership.

Plans for the Clergy Conference were arranged by the Bishop and the Clergy Committee, after the Committee had returned from a Conference in Washington with Bishop Hobson. This Committee comprises the Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester, as Chairman; the Rev. Wallace E. Conkling, Rector of St. Luke's, Germantown; the Rev. James M. Niblo, Rector of St. John's, Norristown; the Rev. Granville Taylor, Vicar of the Mediator, West Philadelphia, and Dean of the West Philadelphia Convocation, and the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, Rittenhouse Square.

In his call for the Clergy Conference, and to which there has already come a most encouraging response on the part of Clergy who have indicated their intention to be present, the Bishop said in part:

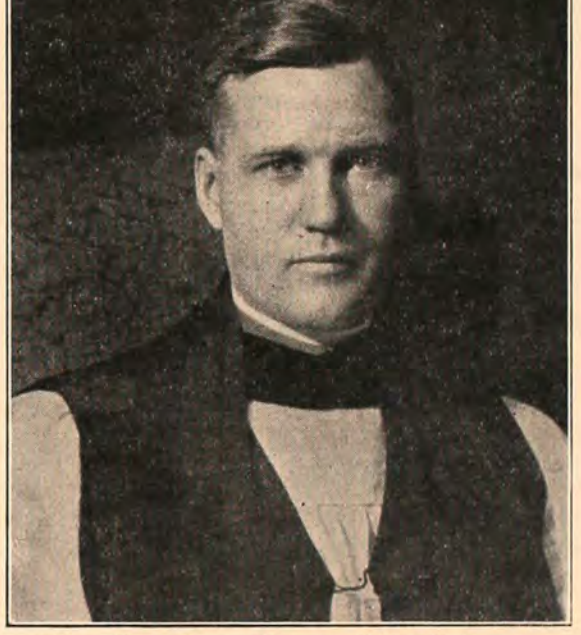
"Bishop Hobson is giving us this day out of his very busy life so that he might set before us this great project and to tell us what is also being done in various other Dioceses and individual Parishes. It is asked that *every* Clergyman in the Diocese give his entire day to this Conference so that he may get a clearer understanding of the Forward Movement. Opportunity will be given for questions and discussion."

There will be a Celebration of the Holy Communion in the Church of the Holy Trinity at 10 A. M., followed by a Conference in the morning. The Bishop has asked the Clergy to be his guests at a Luncheon in the Parish House of Holy Trinity at 1 P. M. This will be followed by a Conference in the afternoon.

Arrangements for the Church Club Dinner and Conference for Laymen are being completed by a committee comprising Louis B. Runk, as Chairman; E. Osborne Coates, President of the Church Club, and the following laymen: Hon. George Wharton Pepper, Mr. Samuel F. Houston, Hon. Roland S. Morris, Mr. Clinton Rogers Woodruff, Mr. Clarence L. Harper, Mr. Joseph R. Wilson and Mr. E. B. McCarthy.

The Dinner will be given in the Ball Room of the Penn Athletic Club. Reservations for the Dinner may be made by addressing Mr. John B. Lear at 1726 Fidelity-Philadelphia Building, Broad and Walnut Streets, or may be made through the Bishop's office in the Church House. The tickets are $1.25 each. Members may bring as many guests as they desire and all laymen, whether members or not, have the same privilege. Seats will be assigned in the order in which reservations are received. Parishes desiring to have tables for the clergy and laymen from their parishes may reserve such tables. The tables will be arranged to seat ten persons. It is especially requested by the committee that reservations be made as early as possible in order that none may be disappointed.

In addition to the address by Bishop Hobson addresses also will be made by Bishop Taitt and by the Rev. Wallace E. Conkling, representing the Clergy Committee of the Diocese.



The Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio

Bishop Hobson is the youngest Bishop in the United States. The Forward Movement Commission, which he heads, is not confining its work to the United States. From Hawaii, the Philippine Islands, Puerto Rico, Cuba, the Canal Zone and Canada have come reports of interest in the Movement and of plans to adapt its literature to local needs.

Bishop Hobson, born May 16, 1891, in Denver, Colo., graduated from Yale with a Bachelor of Arts degree in 1914. He was a member of Psi Upsilon, Skull and Bones, and manager of the Yale Crew.

He entered the Episcopal Theological Seminary in Cambridge, Mass., in September, 1916, but when war was declared he enlisted in the R. O. T. C. at Fort Riley, Kansas, where he was commissioned captain and assigned as Regimental Adjutant, 356th Infantry. He was promoted in December, 1916, to Major and was in command of the 3rd Battalion, 356th Infantry, which was sent overseas in June, 1918. He was twice wounded at St. Mihiel, and at Thiaucourt in October was gassed. He returned to duty for the last few days of the Meuse-Argonne engagement, November 9 to 11, and returned home November 22, 1918.

The Distinguished Service Cross was awarded him "for extraordinary heroism in action near St. Mihiel, France, September 12, 1918. Though being twice wounded within ten minutes from the start of the advance, being in charge of the assault battalion, and realizing the importance of its operations, he directed his command throughout the day until fighting ceased." On his return he went to Cambridge, where he entered and finished his work at the seminary.

His first charge was being assistant at St. John's Church, Waterbury, Conn. In September, 1921, he was called to be Rector of All Saints' Church, Worcester, Mass. During his rectorship, the Church School grew from a membership of less than 100 to 700. There was a 50 per cent increase in parish membership. A debt which the parish had been carrying for 50 years was paid, and the parish, which had been paying less than its quota for missionary work, responded with overpayment for seven years in succession. He continued as Rector of the church until he was consecrated Bishop Coadjutor of Southern Ohio May 1, 1930. Upon the death of Bishop Reese, October 13, 1931, Bishop Hobson became Bishop of Southern Ohio.

PRIMATE OF ALL ENGLAND REPLIES TO GREETINGS SENT TO HIM OCTOBER 7

The Most Rev. and Rt. Hon. Cosmo Gordon Lang, Archbishop of Canterbury and Primate of All England, in a letter to Bishop Taitt, under date of October 26th from Lambeth Palace, sends acknowledgement of his very cordial thanks for the greetings extended to him by the Bishops, Priests and Laity who participated in the Commemoration here in Old Christ Church on Monday, October 7th, of the 150th Anniversary of the Convention of 1785.

The Archbishop's letter to Bishop Taitt reads:

"My dear Bishop:

"I write to you to acknowledge with very cordial thanks the letter of October 7th signed by you and the Bishops, Priests and Laity assembled for the Commemoration of the 150th anniversary of the Convention held at Philadelphia to reorganize the Church after the Revolution. I rejoice to think of the wonderful way in which the Church has extended in the United States since that time, and I value your letter and the signatures as another link between the Church in the United States and Canterbury.

"Yours very sincerely,

"COSMO CANTAUR

"To the Right Rev.

"The Bishop of Pennsylvania."

AIDS TO MAKE CHRISTMAS IN THE HOME CHRISTIAN MADE AVAILABLE TO ALL

Many expressions of approval of the Advent-Christmas issue of the series of booklets issued by the General Convention Commission on the Forward Movement have been given by parishes and missions in the Diocese who have received them. While the Commission has asked that orders for the booklets be sent direct to the Forward Movement headquarters in Cincinnati, there is a supply of them available at the Bishop's office in the Church House.

This Advent-Christmas issue makes a strong appeal for a more Christian Christmas and points the way to help children in the homes realize that Christmas is not merely a time of festivity marked by the exchange of gifts and elaborate parties and dinners, but is a celebration of Christ's Birthday. The booklet gives suggestions for bringing Christ back into our Christmas; how to use this exceptional opportunity to strengthen the family solidarity and "replace the confusion and turmoil of a commercialized and extravagant spending orgy which exhausts both pocketbook and person, with a simpler, happier, family festival."

It is pointed out that the making of a Creche provides quite an opportunity for the telling of the Christmas story and for singing of Christmas hymns. It is suggested by the Commission that the children be permitted to take an active part in the work, deciding on the structure and the placing of the figures. The Commission recommends the use of a special booklet for children, "The Coming of the Light," issued by the Commission, which gives more suggestions. The price of this special booklet, from 223 West Seventh Street, Cincinnati, or through your Rector, is five cents a copy. Copies of this booklet may also be obtained in the office of the Diocesan Department of Religious Education, Room 30, in the Church House, and also other information that will be helpful in building a Creche.

No matter how thoroughly preparations are made for observance of Christmas in the home parents are asked to be sure to take the children to church on Christmas. While all the plans cannot be followed by all, the Commission points out they can be adapted to individual circumstances, and that it will be possible for all to see that Christmas in the home this year will be Christian and not pagan.

God Himself cannot do man's best without best men to help Him.

If we trust God ourselves, we may lead others to Him.—The Pilot.

THE ARCHBISHOP OF YORK TO MAKE RADIO ADDRESS FROM WASHINGTON, DEC. 8

Word has been received from the Church Missions House in New York that the Most Rev. and Rt. Hon. William Temple, D.D., Archbishop of York, who is to reach New York early this month for a five weeks' visit to the United States, will broadcast an address from Washington at 10 o'clock Sunday morning in the "Church of the Air" series, and will preach at the 11 o'clock service in the Washington Cathedral on the same day.

The Archbishop and Mrs. Temple, upon their arrival in New York, will go directly to the national capital, where they are to be the guests of Bishop Freeman. Sunday night, December 8th, will be spent with relations of Mrs. Temple in Martinsville, Va., the Archbishop returning on Monday to the College of Preachers in Washington, where he is to conduct a Clergy Conference lasting over several days.

The Archbishop's itinerary includes a visit to Trenton, Princeton University, New York City, Yale University, Boston, Harvard University, Providence, R. I. Directly after Christmas Day he leaves for Indianapolis, where a National Conference of Theological Students on December 27th precedes the Quadrennial Convention of the Student Volunteer Movement. A visit to Cincinnati is then planned before the Archbishop goes to Chicago as the guest of Bishop Stewart. The Chicago visit includes the Moody Lectures at the University of Chicago, January 7th to 9th, and other appointments made by Bishop Stewart.

On January 10th the Archbishop returns to New York where, after a dinner with the Pilgrims, he and Mrs. Temple sails at midnight for England.

"Look back with thanksgiving
Look forward with praise,
And God shall supply thee
With strength as thy days."

The man who misses the deep meanings of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.—Selected.

I took my Christ to church one day
But He could not get in,
The doors were narrow for a man
Whose shoulders bore the sin
Of all the world of souls without
And all the souls within.

—Lawrence.

Generous Gift Enables Church Mission of Help to Acquire Fine House and to Obtain Nucleus of Endowment Fund

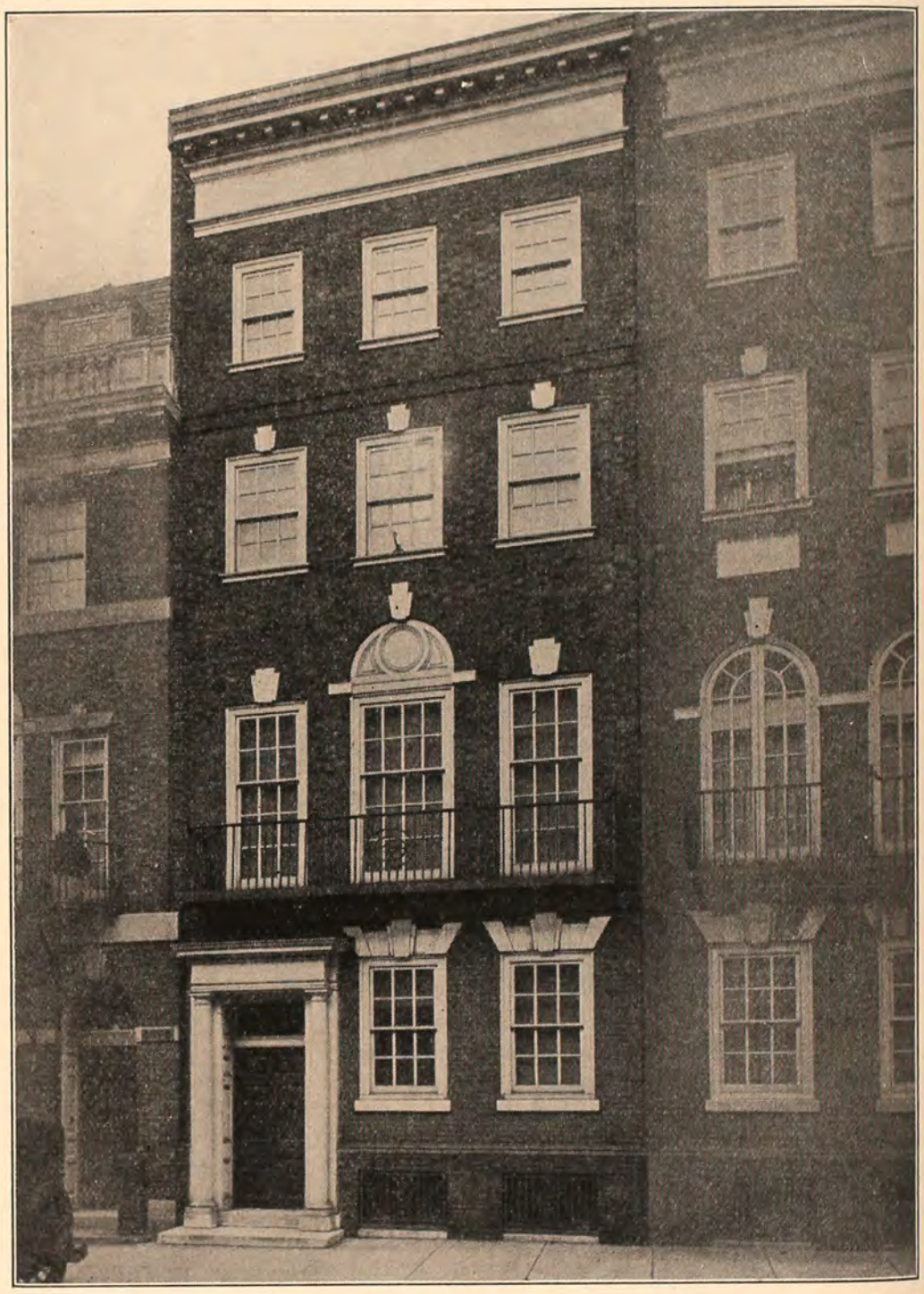
The hopes and the prayers of the Church Mission of Help for the day when it might have a home of its own in the Diocese from which it would be able to carry on its service of protection to young womanhood, have at last been answered.

Through the generosity of a member of the Board this organization has received a gift, which has enabled it to purchase a fine house admirably suited to meet all its requirements and free of all incumbrances and, also, to provide the nucleus of an Endowment Fund. The property is a four-story residence at 2139 Locust Street, a general view of which accompanies this report of the gift. As this is being written arrangements are being completed for the transfer of the title to the Church Mission of Help. The Church Missions of Help expects to occupy the new quarters by Christmas week.

Prior to the purchase of the property the Bishop was consulted and, giving his approval to the action, expressed the opinion that it provided an ideal location to meet the requirements of the organization and also the opportunity for a larger service in the field in which the Church Mission of Help has so efficiently served since its organization in the Diocese.

The property, which is just a few doors east of Twenty-second Street, has a frontage of 22 feet and a depth slightly over 75 feet. In the plans for the furnishing of the house to meet the requirements of the work which the Church Mission of Help is now doing, and which it is hoping to do more effectively and more extensively, the Board will endeavor to adhere to a simplicity of taste in equipment and to make it a place where the girls who come to the offices will receive spiritual refreshment.

The first floor will be used for the offices of the Executive Secretary, Case Workers and the Office Secretary The second floor provides a delightful front room which will be used as a Board Room and for other meetings. On this floor also will be the Chapel and a private interviewing room. The Chapel will be the heart of the place and every opportunity will be given the girls to become spiritually strengthened and to receive training in prayer and worship. It is also planned to provide courses in cooking and sewing for those in need of such instruction. The third floor provides for a living room and bedrooms for girls, the latter for temporary shelter when necessary or for further



study. Open fireplaces in the house add to its attractiveness. The fourth floor will be used as living quarters for the caretaker. The basement includes a well-equipped kitchen.

It was during the World War that the necessity for such an organization as the Church Mission of Help in the Diocese for the protection of young womanhood became evident. During its history it has befriended more than 3300 girls in every way. Its first location was in an office on Arch Street. Later it was offered the hospitality of the City Mission and for the past fifteen years it has functioned from an office in the City Mission building. The Board of the Church Mission of Help wishes to thank Dr. Jefferys and the City Mission for their graciousness and helpfulness to the Church Mission of Help during those many years.

REQUEST FROM REGISTRAR

The past history and the present parochial life of each of our parishes and mission stations in the Diocese should have permanent record in our files. Any material of this kind is greatly desired. Since parish papers published regularly are the best history of a parish, a request is made to the clergy, or laity in charge, to send these regularly to the Registrar, Church House, 202 S. 19th Street, by putting his name on their mailing list. Accounts of unusual parochial events, parochial histories, etc., are also requested. Portraits, in photographs or print, of our clergy in the past and present, and of well-known laymen and laywomen also will be valuable additions to our files.

H. W. Gernand,
Registrar.

City Mission Provides Opportunity for Visits to Institutions

By the Rev. H. Cresson McHenry, *General Secretary*

There is nothing that arouses one's interest and enthusiasm more than seeing for one's self the operation of Christian Social Service institutions in their courageous drive in a community against sin, poverty and disease.

The Philadelphia Protestant Episcopal City Mission is the tie that binds many of these institutions together; and, by this means of unity and cooperation, the Church is accomplishing much to the Glory of God and the spread of His Kingdom in Philadelphia and vicinity.

It started a campaign of education last Lenten season in the Church work being carried on in public and semi-public institutions, by sending representatives from its Speaker's Bureau wherever requested, to tell the people of our parishes the progress of the Kingdom along the highways and byways.

From the favorable criticisms we have received we are confident that much was accomplished as a result of this action. Many parishes were so impressed with the story the City Mission speakers told that they sent requests for more speakers. The Diocese is beginning to appreciate the great work of the City Mission and and to show a sympathetic interest in its activities.

Now the City Mission has taken another step towards a clearer understanding of the social work of the Church. At the regular meeting of its Missionary Staff in October, the Dean of the Department suggested that the parishes and missions be cordially invited to visit the public, semi-public and private institutions of the community which are served by clerical and lay members of the Missionary Department of the City Mission; the purpose being to afford our fellow communicants throughout the Diocese an opportunity to see for themselves the nature and scope, as well as the enormous field of the missionary and social service activities of our Diocese. Also, as seeing is believing and believing is the spark plug of activity, we feel sure that such visiting groups will absorb many facts and much material from such visits and use what they get as the foundation of many profitable discussions in their particular parish groups; such, for instance, as the Woman's Auxiliary, the Young People's Fellowship, the Brotherhood of St. Andrew, etc., etc.

The City Mission would suggest that the season of Advent would be an ideal time to take these missionary "hikes." If a parish or group of Churchmen or Churchwomen are interested and will form groups of ten to fifteen representatives and will select one or more of the list of institutions which are named below and will communicate their wishes to the City Mission, care of the General Secretary, arrangements will be made to make the visit of your delegation both pleasant and profitable.

We are still prepared to supply lecturers through our Speakers' Bureau to "tell the story" to any society or organization of any parish in the Diocese —if you prefer a speaker to making a group visit to Diocesan institutions.

A City Mission representative will meet all such groups at the institution

The Rev. H. Cresson McHenry

and will act as your personal guide, explaining the "whys," the "wherefores" and the "needs" of everything.

Every parish and mission in the Diocese can make this institutional visitation a great Advent adventure which will arouse the consecrated enthusiasm of Churchmen and Churchwomen in the Missionary work of the Diocese.

We have included in our list some Church organizations which are not even remotely connected with the City Mission but, as they are institutions of the Church, we feel it is right and proper to include them in any itinerary we promote.

Every Rector and Missionary of the Diocese will receive a circular letter and a list of institutions from the City Mission. Prompt replies will aid us materially in making up our schedule of visits.

Chapin Home for Blind, 6713 Woodland Avenue; Philadelphia County Prison, Holmesburg; Douglas Hospital, 1530 Lombard Street; Eastern State Penitentiary, 21st and Fairmount Avenue; Episcopal Hospital, Front and Lehigh Avenue; Hayes Mechanics Home, Belmont and Lankenau Avenues; Home for Consumptives, Stenton and Evergreen Avenues, Chestnut Hill; Home for Indigents, Holmesburg; House of Correction, Holmesburg; Home for Aged Colored Persons, 4400 Girard Avenue; Home for Aged G. A. R. Veterans, 65th and Vine Streets; House of Detention, 22nd and Arch Streets; House of St. Michael and All Angels for Colored Crippled Children, 607 N. 43rd Street; Home of Merciful Saviour for Crippled Children, 44th and Baltimore Avenue.

Institute for the Poor, Oxford; Juvenile Division, Municipal Court, 1810 Race Street; Kensington Hospital, 136 Diamond Street; Moyamensing Prison, 10th and Reed Streets; Mercy Hospital, 50th and Woodland Avenue; Municipal Hospital (Tuberculosis Cottage), 2nd and Luzerne Streets; Old Ladies' Home, Wissinoming; Old Man's Home, 39th and Powelton Avenue; Orthopaedic Hospital, 17th and Summer Streets.

Philadelphia Home for Incurables, Belmont and Conshohocken Avenues; Pennsylvania Epileptic Colony Farm, Oakburne, Chester County; Penn Asylum, Belgrade and Susquehanna Avenue; Pennsylvania Working Home for Blind Men, 36th and Lancaster Avenue; Philadelphia General Hospital, 34th and Pine Streets; Philadelphia Hospital for Mental Diseases, Byberry; Rush Hospital, 33rd and Lancaster Avenue; St. Martha's House, 8th and Snyder Avenue; St. Agnes House, 258 E. Ontario Street; Rebekah Home, 3201 N. 17th Stret; St. Luke's and Children's Hospital, Thompson and Franklin Streets; Sleighton Farm for Girls, Darling, Pa.; Smith (James C.) Memorial Home for Convalescents, Oakbourne, Chester County; Union Home for Old Ladies, 4801 Lancaster Avenue; Wills Hospital, 16th and Spring Garden Streets, and Woods Home for Colored People, 87th and Madison Avenue.

NOTICE TO RECTORS

Attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. If, therefore, you desire to avail yourself of their services, or to use other men, kindly make application for the issuing of the necessary License. A special License is required for Lay Readers to make addresses and should be noted.

Richard J. Morris,
Secretary.

WEEK'S PREACHING MISSION AT ST. LUKE'S, GERMANTOWN, DRAWS LARGE ATTENDANCE

Beginning on Sunday evening, October 20th, in the Octave of St. Luke's Day and continuing daily through Sunday, October 27th, the Rev. Wallace E. Conkling, Rector of St. Luke's Church, Germantown, conducted a Preaching Mission which was marked by large congregations throughout the week at the Preaching service and approximately 100 to each of the Daily Communion services.

The Mission was somewhat unusual in that generally it is not the custom for a Rector to preach a Mission to his own people. The Mission was first announced to the people in Church last spring. In early September a letter was sent to each parishioner, giving details, and enclosing a handbill of the topics of the instructions and sermons, and also a prayer card to be used daily. The parishioner was asked to send back an enclosed card, making certain promises such as to pray daily for blessing upon the Mission; to attend every night if possible; to attend Holy Communion every day if possible; to endeavor to bring at least one person and to assist in calling upon those who did not respond to the letter.

About 500 parishioners returned the cards promising to do one or more of the things asked. Parishioners not heard from, representing some 200 families, were called upon by a group of visitors. The outcome of this method of preparation was shown in a crowded church at the Sunday services and the large congregations through the week.

ST. MARTIN-IN-THE-FIELDS HAS DEDICATION FESTIVAL

Sunday in the Octave of St. Martin's Day was commemorated on November 17th by the congregation of St. Martin-in-the-Fields, Chestnut Hill, as a Dedication Festival, followed by a week of special events up to and including Friday, November 21st. The Rev. Dr. Leicester C. Lewis, Rector of the parish, preached the sermon at the Festival service on November 17th.

A special feature of Sunday's service was the singing of a hymn which the Rev. Alfred C. Arnold, assistant to the Rector, was inspired to write, entitled "St. Martin's Day Hymn." Copies of the hymn had been previously distributed to the congregation so they might familiarize themselves with the words.

CLERGY CHANGES

The Rev. William P. C. Loane, for the past five years Curate at St. Peter's Church, Third and Pine Streets, will become Rector of the Church of the Incarnation, Drexel Hill, succeeding to the vacancy caused by the death last July of the Rev. Edward G. Knight. Mr. Loane received the unanimous call of the Vestry of the Incarnation to accept the rectorship and will take charge Sunday, December 8th.

Mr. Loane, who is one of the younger clergy of the Diocese, is a native of Philadelphia and entered the ministry from the Church of the Holy Apostles, where he was a Sunday School boy. He was born March 1, 1902, and is a graduate of Hobart College, Geneva, N. Y.,

The Rev. W. P. C. Loane

and the Berkeley Divinity School, New Haven, Conn. In addition to his theological training Mr. Loane has specialized in Church Music, having studied in England under J. A. Arnold, organist and choirmaster of St. Mary the Virgin, Primrose Hill, London. In his student days at Hobart College he was organist of St. Peter's Church, Geneva, and later served as Instructor in Church Music at Berkeley Divinity School. Mr. Loane has also traveled extensively in this country and in Europe. His entire ministry since his ordination by Bishop Taitt in 1930 has been at St. Peter's under the Rector of that parish, the Rev. Dr. E. M. Jefferys.

In response to call from the Vestry of St. Paul's, Doylestown, the Rev. Frank Damrosch, Jr., on October 15th, became Rector of the parish, succeeding the late Rev. W. Reese Scott. Mr. Damrosch was formerly Rector of St. Andrew's, Newark, N. J. He was born in New York City in November, 1888. Educated at Yale, Berkeley Divinity School and the General Theological Seminary, he was ordained in 1914 and served successively as Curate of St. Ignatius, New York City, and Rector of St. Luke's, Mechanicsville, N. Y.; Trinity, Bristol, N. Y.; St. Luke's, Brockport, N. Y.; St. James', Brooklyn, N. Y., and St. Andrew's, N. J.

HEAD OF HOLY CROSS ORDER IS PREACHER AT PATRONAL FESTIVAL OF ST. CLEMENT'S

The Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross, was the special preacher at this year's Patronal Festival of St. Clement's Church, 20th and Cherry Streets, which began on the Eve of St. Clement's Day, Friday, November 22nd, and continued through the Octave to and including Saturday, November 30th.

Fr. Hughson preached four sermons, beginning with the Vespers service on Friday, November 22nd; again at the 11 o'clock morning service the following day, and on Sunday, November 24th, at both the 11 o'clock morning service and at the 8 o'clock evening service. In connection with the latter the Annual Procession of the Parish Guilds and Sodalities took place. On Tuesday evening there was a Parish Tea and Reception in the parish house for all members of the Church and the congregation. The Offering on Thanksgiving Day was for the Episcopal Hospital. On Friday evening the Rev. Dr. Franklin Joiner preached the sermon and following the service there was a social hour in the parish house.

BISHOP TAITT OFFICIATES AT CATHEDRAL CHAPEL'S ALL SAINTS DAY SERVICE

Bishop Taitt officiated as the Celebrant at the All Saints Day service of the Holy Communion in St. Mary's Chapel of the Cathedral in Upper Roxborough, Friday, November 1st. More than a score of parishes in the Diocese were represented among the large attendance, in addition to members of other communions.

The Rev. James M. Niblo, Canon Residentiary of the Cathedral, who is also Rector of St. John's Church, Norristown, preached the sermon. The Rev. C. E. Ball and the Rev. W. N. Lanigan, of the clergy staff of St. John's, Norristown, assisted in the service and members of the choir of St. John's led in the singing. Members of the Cathedral Chapter were in the Procession. Services are being held regularly every Sunday in the Chapel. These comprise Holy Communion, 9 A. M.; Morning Prayer at 11 A. M., with an address by different Lay Readers each Sunday, and Evening Prayer with Sermon at 4 P. M.

CHURCH PROPERTIES FIRE INSURANCE CORPORATION REPORTS COVERAGE HERE

In a report just received from the Church Properties Fire Insurance Corporation, which was started in 1929, announcement is made that so far as the Diocese of Pennsylvania is concerned the total insurance in force at the present time is slightly in excess of $4,600,000. Of this total Diocesan property insured amounts to approximately $2,200,000 and parish property insured amounts to approximately $2,400,000.

In the above figures, it is pointed out, are not only parish and mission property but other ecclesiastical property. At present, the report shows, there are 113 church and mission properties insured in the corporation.

As to general information, the reports show that although the Corporation was started but six years ago it now has insurance in force of approximately $70,000,000. A year ago the insurance in force was approximately $61,000,000. The total number of churches which now have policies with the Corporation is in excess of 2600, exclusive of other ecclesiastical property such as Church schools, Church hospitals, Church homes and similar institutions.

The headquarters of the Corporation are at 22 William Street, New York City. Its officers are all Churchmen, and comprise William Morgan Fellowes, President; Everard C. Stokes, Vice-President; Bradford B. Locke, Vice-President and Secretary, and Ira Harris, Treasurer. The Chairman of the Board is J. Pierpont Morgan. Included on its Board of Directors are Joseph E. Widener and Charlton Yarnall, of the Diocese of Pennsylvania.

In a communication from Mr. Locke accompanying the report as to the insurance in force in the Diocese of Pennsylvania, he says the Directors of the Corporation are all well satisfied with its financial progress.

"Although the early years of a fire insurance corporation are admittedly difficult until such time as the renewals start to come in," Mr. Locke says, "the original capital and surplus of $300,000 has now increased to $382,000. The loss ratio has been thoroughly satisfactory and the expense ratio is low. It might be said that the capital and surplus may appear to be small in relation to the total insurance in force but this is not so, particularly in view of the fact that the Corporation retains a comparatively small limit of insurance on each risk and reinsures the balance with reinsurance companies of the highest standing. The investment portfolio of the Corporation is in excellent shape, and on September 30th of this year had a market value in excess of cost.

"The Corporation, therefore, seems to be progressing in a highly satisfactory manner from a financial standpoint. At the same time, as you know, it has reduced rates substantially. In the State of Pennsylvania it is prepared to write insurance at twelve per cent below the tariff rates. It has been able to reduce rates in every state but two, where technical difficulties have so far prevented us from doing so."

Report of First Year's Operation of St. Giles, Stonehurst, As Chapel of Holy Apostles, Shows Increased Attendance

Attendance at St. Giles, Stonehurst, during the first year of its operation as a Chapel of the Church of the Holy Apostles increased over 7000, according to a report submitted to the Rev. Dr. George H. Toop, Rector, and the Vestry of Holy Apostles, by the Chapel's Vicar, the Rev. George C. Anderson.

St. Giles, it will be recalled, was transferred to the parochial care of Holy Apostles at the suggestion of the Bishop on September 1, 1934, for a period of two years, at the expiration of which Holy Apostles is given the option of making the relationship permanent or returning it to its former status as a Mission of the Diocese.

The total increase in attendance, the report notes, is based on a comparison with the previous year's record of attendance when St. Giles was conducted as a Mission. The new record, the report points out, covers all Sunday services. Excellent congregations, the report adds, also attended the Wednesday evening services during Lent, showing a marked improvement over previous years. Several times during the year new records were also made for individual Sundays, the first in November, 1934, with 349 uresent; again on Palm Sunday of this year with 351 and on Easter Day with 379. A class of 48 persons was presented to the Bishop for Confirmation, which, the report states, was the largest ever presented in any one year.

In the operation of the Church School, the report points out that while there was a loss of over 100 scholars due to removals from the neighborhood, over 200 new scholars were added. The end of the year showed an enrollment of 260 scholars, a staff of 23 teachers and seven officers. These figures, the report adds, is the highest enrollment in the history of St. Giles. The Church School, it was stated, is completely self-supporting, besides being a generous contributor to the Chapel.

New organizations begun during the year included two Brotherhood of St. Andrew Chapters, a Senior with 25 members and a Junior with 35 members; a Men's Club of 70 members; an active Young People's Fellowship and a Girls' Friendly Society Branch. The Women's Guild also increased its membership and its activity immensely. The Choir also increased in membership and showed an enrollment of 40 when the report was submitted and a Boy Choir had been developed with a membership of 25.

The Vicar also reported that during the year the Chapel had made many community contacts which, he felt, had a great bearing on the increased activity in the Chapel life. The Parish House was made available for meetings of many community organizations, all of which made contributions to cover expenses of such use.

Many improvements to the property were reported as having been made during the year. Included in these was renovation of the Rectory and the Parish House and the addition of new equipment for the Chapel. Under the caption of Finances, the report states the plate offerings were the largest on record. "However," the report adds, "there was a marked decrease in the offerings contributed through the weekly envelopes. Economic reasons are probably responsible for this condition and although our income has increased generally the additional expenditures of the Chapel, amounting to over $1000, is so large that the additional income cannot absorb the additional expenditures." Confidence is expressed that as new members gradually become regular contributors this condition will be overcome. The Vicar concludes the report by stating the first year has proved there is much work yet to be done; that the surface has hardly been scratched and that the foundations are now being laid for a great and intensive work in the future which can be accomplished by the sincere co-operation of consecrated workers.

A Christian is called to service. A servant is one who serves, not one who idles his time away. Christianity is doing, not feeling.—*E. L. Andrews.*

"I've found Thy grace so sure
For all I must endure,
That gladness fills my heart.
I know whate'er beset
Thy strength is stronger yet,
Thy joy will fill my heart."

The Church News

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A MERRY CHRISTMAS

All the omens look propitious for a Merry Christmas throughout the country. The notable increase in the number of people employed, the rapidly mounting department-store sales, the awakening of the building industry, and the resumption of dividends on so many stocks are a few of the signs that encourage prophets to forecast more turkeys on the tables and more presents in the stockings than for several years past. So we shall have a merry Christmas, for, although happiness must have its seat and center in the breast, as Bobbie Burns, who should know, said, yet most of us are like the Elder Brother of the Prodigal, who needed a kid—there were no turkeys in those days—to make merry with his friends. We need the physical as well as the spiritual to make Christmas merry for us.

There are two duties of a Christian man on Christmas Day. One is to go to Church to worship and to meditate upon the sacred mystery of the Son of God, Who on this day became man for us men and for our salvation. The other, equally sacred, is to be merry himself and to help to make others merry. For the body of man should have a share in the celebration of the anniversary of Our Lord's taking upon Him our flesh, and Christmas trees and Christmas dinners should become means of grace as well as Christmas services.

WHAT WOULD YOU DO?

The dilemma of the lover in Frank R. Stockton's old story of "The Lady or the Tiger" was not nearly so terrible as that which an American physician says he has faced several times in the last few years in a small hospital in China. "In summer," he writes, "when the dysenteries and malignant malarias are at their height, among the many patients that come to the hospital at the same time there will be about three desperately ill. If I give all my time to this man, I can probably pull him through. If I give all my time for four hours to this woman with malignant malaria, I can probably pull her through. Or if I give all my time for half a day, practically, to this baby with dysentery, it will have a good chance. But if I divide my time between two or among all three, they will all die. That is, I have the power of God in my hands. I am the one to decide who lives and who dies. I wonder if you think that is easy!"

The doctor does not tell us how he decides. What would you do, Gentle Reader? Obviously he can't let all die. Which one should he save?

After that question has been answered to our satisfaction, there is another that should be asked. Why do American Christians force this American Christian representative of theirs to make such a nerve-racking decision when they could prevent it by sending a nurse to assist him? The answer to this question should be made with checks.

THE WOMEN OF THE CHURCH

The cynical French proverb which intimates that from Helen of Troy's time to this a woman has been behind all of man's troubles has been so often disproved that there is no need for any further evidence. What we need now is for some other wit to coin a proverb that will express concisely the real truth, namely, that women have during the last century become the moving spirit in every good work. Certainly in the Church they are the leaders in its missionary enterprises. The recent three-day conference of the Woman's Auxiliary of the Diocese is an illustration of their interest and enthusiasm. Without their devotion and support the missions of the Church would languish and die. "Look for the woman" when you see a strong missionary spirit in a Diocese.

APPOINT AN EXECUTOR

Some time ago a clergyman died without a will but leaving a small estate. Because he had not appointed an Executor his widow had to qualify as Administratrix, and that meant filing a bond, which cost her $104. If her husband had left a will saying not more than, "I, Richard Wiseman, makes this, my last will and testament, and appoint ——— ——— my Executor," and signed it, it would have saved that needless expense. In that case, his estate would have been divided in accordance with the Intestate Law of this State, as, indeed, it was any way. If anyone wishes to have his property divided differently from the way it will be if he says nothing about it in his will, he had better consult a lawyer. But if he expects to leave nothing at all and is willing to have it divided according to the Intestate Law, he should certainly, at least, make a will for the purpose of appointing an Executor.

"Many a man is being carried through this life by a good woman. But if a man does not learn to stand upon his own feet spiritually in this life he is going to have a lot to learn when the inevitable time comes that he does have to stand alone. The time to learn to walk is now."—Christ Church Messenger, Mobile, Ala.

Why the Church Foundation?

By the Rev. Francis C. Hartshorne, *Corresponding Secretary*

In the article last month on this subject it was stated that, in the belief of the writer, the Church Foundation, as a custodian of Church funds has certain unique advantages. One such advantage lies in its ability, as the holder of more than one hundred trusts which constitute a homogeneous group, to adequately cope with the difficulties arising out of mortgages which have defaulted, which have often proved so disastrous in the case of funds handled separately by different parties who have no relations with each other. When a stock held in a trust fund ceases paying dividends, or when a bond defaults in interest there is a loss of income and a depreciation in principal, but there is not usually any need to put up more money on that account. The thing thought of as a "security" ceases to qualify as such, and produces no income, and may even be sold at a heavy loss. But that's just that; it does not eat up any of the income from other investments in that fund.

But when a mortgagor throws up the sponge, and not only does not pay interest but also moves out of the house, often taking with him not only everything movable but also things not usually so considered, such as a hot-water heater and the radiators, the kitchen sink and the bath tub, a serious situation arises for those who lent him money on mortgage. Even if he is honest and does not strip the house, it is almost certain to be in a condition of great disrepair, for owners who think they are likely to lose their properties do not spend any money on keeping them up. Because of its condition it cannot be rented, and if it is allowed to stand empty it will almost certainly be ruined by vandalism, one of the ugliest developments of recent times. Moreover, taxes pile up whether the property is used or not. One can manage to forget a defaulted bond or a worthless stock, but a vacant house produces tax bills with unfailing regularity. Like an idle horse it eats its head off.

The only thing to do is to make it rentable so that it may at least pay for the taxes on it, and so that it may be occupied and safe from damage. But no one wants to spend money on a property one does not own, so the first necessity is not only to gain possession of but also legal title to the property through "foreclosing" the mortgage.

And that is where the trouble begins! For foreclosures cost a lot of money. There are always a lot of back taxes, and they and those for the current year have to be paid in full at the time of foreclosure. Then there are the Sheriff's costs and attorney fees, they and the taxes seldom amounting to less than $300 even in the case of small mortgages, and may amount to a great deal more. Then there are the repairs to be made, which can run anywhere from $150 to a thousand, or more. So that, all told, the taking over of a mortgaged property may call for a large amount of money, which usually must be found somehow within that fund, or the foreclosure cannot be gone ahead with.

And it is this necessity of finding the money to finance foreclosures in order to prevent the ruin of the property that often proves very embarrassing to those managing trusts separately. Few funds have appreciable amounts of uninvested money available for that purpose. Some may have securities which can be sold to raise funds. But without such free money or saleable securities, or after the same have been sold and the money used up, the need of more money to foreclose additional mortgages may raise serious and, perhaps, impossible problems. And where the fund is small, perhaps consisting only of the mortgage or mortgages to be foreclosed, it is just too bad for words! If one should ask, "Why not sell such properties as they are?" the answer is, "Try and do it!"

Another frequent and serious result of having to foreclose and recondition properties in trusts separately held is that often the entire income of the fund is tied up for a long time, and the beneficiaries receive nothing, and thus, for the time being, the purpose of the fund is defeated.

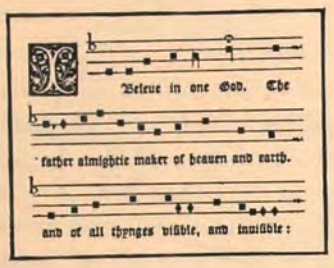
The Church Foundation, with its more than one hundred different trusts and hundreds of thousands of dollars invested in first mortgages, has had its full share of mortgage troubles. But they have not resulted in the usual amount of embarrassment because of inability to go ahead with foreclosures and reconditionings, or in complete loss of or tying up of income, because arrangements have been perfected whereby it has been possible to supply the money to those funds needing it for foreclosure purposes, and which had sufficient assets and income from other securities to justify such advancements and secure their repayment, and disastrous stoppage of income has been avoided by making such advances repayable over a period of years, or earlier, if the fund helped comes into any free money, as it generally eventually does. Only in a very few cases, where the funds are very small or heavily stricken with mortgage trouble, has income been cut off entirely from the beneficiaries, and no defaulted mortgage properties remain unforeclosed, and only less than half a dozen properties taken over are unoccupied, and those because the cost of putting them in repair is greater than would be justified and they are being held for sale later. The properties that have been taken over and rented are at least carrying themselves and are mostly producing some revenue.

An individual trustee, or a board of managers or a vestry would find the handling of pieces of real estate resulting from foreclosure of mortgages a very onerous task and could hardly handle it with the same skill as can the Fiscal Agent of the Foundation, which has built up a special department for this purpose. When a mortgagor does not live in the property and fails to pay interest, the Foundation, under the law, can take possession and collect the rents and apply them to the payment of back taxes and overdue interest, so that if and when it is taken over by foreclosure there will not be so much to pay. Eventually, if the Mortgage Committee so recommends, the mortgage is foreclosed, and then an appraisal is obtained, often from an outside party, engineers examine the property and recommend repairs, competitive bids are obtained and the work done, if authorized by the Investment Committee of the Foundation, and the property rented.

As the result of foreclosures during the past few years the Foundation now owns some 58 properties, of which all but five are rented, those not rented not having been repaired, because of costing too much, and being held for sale. In addition, the Foundation has taken possession, for the purpose of collecting rents, of 23 properties which are paying off back taxes and, in some cases, arrears of interest.

At present, the Foundation has in the several trust funds some 88 first mortgages of a face value of $306,550, in none of which is the interest more than 40 days overdue, and which give no signs of impending trouble. Indeed, the Directors have recently been much encouraged by the evident improvement in the mortgage situation so far as the Foundation is concerned, foreclosures in process or in prospect being much smaller than for a long time.

Of course, the Foundation has had many additional mortgages which have been paid off, or, in some cases exchanged for Home Owners' Loan Corporation Bonds, our experience with

(Continued on Page 93)

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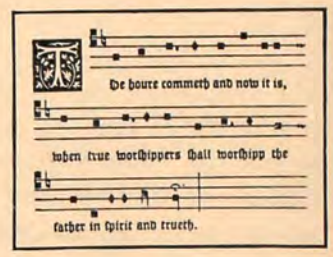
Some Notes on the Golden Age of English Church Music

By HAROLD W. GILBERT, *Mus. Bac.*

After the Church of England had separated from Rome, and Cranmer, the Archbishop of Canterbury, had directed that all Church music should henceforth be sung in English instead of in Latin, composers floundered for a time. They had been trained in the use of Latin texts, but not of English. At this distance of time it is difficult for us to see just why such a change of text should be regarded as a serious obstacle to good musical composition. But such was the case, and one of the most gifted composers of that period—Christopher Tye—finally gave up the attempt to readjust himself to the new conditions. The matter of language was not the only difficulty to be coped with, however. Cranmer had also stipulated that composers were no longer to be allowed such license as they had enjoyed in the treatment of words. No more might they write innumerable notes to be sung to a single syllable. Simplicity was enjoined, so that the meaning of the text could be easily understood.

But the Church authorities were willing that motets be sung in the chapel services at the two universities, the texts being in other tongues than English. This permission was responsible for the first steps in the development of the modern anthem, although not the only influence at work. Composers also wrote short motets (or anthems) for the private use of informal gatherings of amateur singers. Numerous collections of material used by such groups have been preserved.

In tracing the evolution of Church music during the next half century or more, it is interesting to note the gradual change from the use of Latin to the use of English. And this change proceeded as rapidly as composers became skilful in the use of English texts.

Thomas Tallis, who was about 30 years old when the new order came, all his life wrote better for Latin than for English texts. Yet he is regarded as the first great composer for the English Rite. Most of us are familiar with some simple music by Tallis, although not knowing, perhaps, the name of the composer who wrote it. The musical setting of the Responses sung so generally at Evening Prayer is the work of Thomas Tallis. There are two musical settings in use today, called respectively "ferial" and "festal." The "ferial" setting employs the melody in the soprano part, but the "festal" setting places it in the tenor. This latter arrangement was composed by Tallis.

If the reader who plays the piano a little will open his Hymnal to Hymn 25,

William Byrd, who died over 300 years ago, and whose works have come to be recognized as comparable to those of Palestrina.

he will discover an interesting musical contrivance by Tallis, which goes by the name "Tallis' Canon." If he knows the tune, let him play the tenor part alone, beginning at the fifth note. He will then see why the tune is a "canon." The word means the same as "round," which is an amusing musical device familiar to all school children.

The name Tallis always brings to mind the remarkable composition that he wrote for 40 voices—for eight choirs of five parts each. It is unique in the literature of music.

William Byrd, the pupil of Tallis, has been in a sense re-discovered in the last dozen years. His name had not been forgotten, and a few examples of his music were to be had in print, but beyond that little was known about his importance in the history of English music. As a result of the research of a group of English scholars during these past several years, Byrd is now thought to have been perhaps the greatest of English composers. His compositions bear critical comparison with those of Palestrina, the great Italian, one of the five or six greatest musicians who ever lived.

William Byrd wrote equally well for both Latin and English texts, and so contributes to a further advance toward the modern anthem in English. In Byrd's compositions we come upon early experiments with organ accompaniment and with solo passages. In these early days, Church music was intended to be sung without accompaniment. Such a manner of performance naturally excluded solos, duets, and the like. And, as every choirmaster knows, a body of singers that can sing unaccompanied music with ease is a skilful choir. The choirs of those days must have been extremely skilful to have performed the difficult music that composers wrote for them. In the technique of chorus singing we have not advanced along this special line, but rather do we seem to have retrograded. When today's church choirs perform a Byrd composition of average difficulty, they think they have accomplished a momentous task. For which condition we have our organists to thank. More frequent silencing of the organ would in time revitalize the languishing powers of our choirs, and would stimulate interest in a revival of some of the glorious music of Tallis, Byrd, Gibbons, and others of the Tudor period. By comparison with such music, most of the weekly offerings of average choirs are twaddle. The oft-repeated defense of choirmasters that people do not want to hear those difficult and "intricate" compositions is without foundation, for people can hardly be expected to like what they have never tasted. While recognizing two general classifications of English Church music—the "parish" and the "cathedral"—and fully realizing that very many small parish choirs could not at once successfully grapple with the difficulties even of the easiest Tudor music, we contend that there is a road that leads to such a goal: it is the road of unaccompanied singing. Let that style be practiced frequently, and let the selections of music be wisely graded, and the transition will be so natural and easy that what seemed

an impossibility will in time become a reality. Bear in mind that "parish" and "cathedral" are merely terms, as applied to anthems. Buildings and vestments and ritual do not enable a choir to sing so-called cathedral anthems, nor does the absence of these things raise up a barrier.

Every great musician has had his followers among his contemporaries and those of the succeeding generation. Byrd had his. Thomas Morley, Thomas Weelkes, Peter Philips, John Dowland —these are mostly unfamiliar names to choirmasters today. They carried on the ideas developed by Byrd, and have left us many interesting and churchly compositions. Some of their anthems may be heard on phonograph records, and quite a number have been published in recent years.

The last great name of the Tudor period is that of Orlando Gibbons, who died in 1625. So far as is known he wrote nothing for Latin texts, and thus represents the culmination of the transition from Latin to English.

The Hymnal contains three tunes by Gibbons. All three are but adaptations, however. Their originals are to be found in *The Hymnes and Songs of the Church* by George Wither, published in London in 1623. This collection of hymns and spiritual songs was one of the earliest hymn-books of the Church of England. Gibbons wrote seventeen tunes for it—the only tunes that it contained.

Not long after Orlando Gibbons died came the climax to the growing power of the Puritan influence in England, which was opposed to music in churches. A committee of the Long Parliament (1640-1644) recommended:

"That the music used in cathedral and collegiate churches be framed with less curiosity; and that no hymns or anthems be used where ditties are framed by private men, but such as are contained in the Holy Scriptures, or in our liturgy or prayers, or have public allowance."

The open breach came in 1642, and shortly music in public worship was reduced to Psalm-singing. Organs were destroyed, whole choir libraries burned, choirs disbanded, and the glorious traditions of English music all but forgotten. For seventeen years this condition prevailed. At the end of that time a few scattered manuscripts were to be found in the private collections of music-lovers, but these were not available for publication, and lay unnoticed for many years. Then began the slow process of piecing together the fragments that remained—a process that is still going on.

In 1923 there was a stir in musical circles because it had been just 300 years since the death of William Byrd. At about this time there appeared an edition of works of early English composers, the Preface of which read in part as follows:

"The Founder of the Carnegie United Kingdom Trust—the late Mr. Andrew Carnegie—having suggested in his Trust Deed that the encouragement of musical development amongst the masses should form part of their activities, the Trustees have initiated several schemes with that end in view. This work is published as an important contribution to their general scheme.

"In 1916 the Trustees were informed that a number of well-known students of music had begun the great task of recovering from the archives of Cathedral and other libraries the sacred music which was composed during the sixteenth and seventeenth centuries, and they agreed that it would be in accordance with their policy to give financial assistance towards the recovery and wide publication of this unique store of musical treasure. The present edition in ten volumes, supplemented by the separate issue of fifty characteristic works suitable for performance by choral societies and the choirs of places

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Old Christmas Carols

With Christmas approaching, we shall once again hear the ring of favorite old carols. Some we sing because we love their tunes; others make an appeal chiefly through their words. We enjoy them all because of their associations with the day of the year that has touched our hearts as long as we can remember.

Most of these carols have been in use for over 300 years. Many are still sung to the tunes they were originally associated with, although these tunes have passed through various stages of modification in the hands of singers and arrangers.

If we do not consider the song that the angels sang on the night that Christ was born, and think only of carols that have been written by men, we may regard the earliest carol as having been sung about the year 1200, when St. Francis of Assisi made the first Christmas *crèche* or crib, and the monks who were his associates sang hymns in honor of the birth of the Saviour. This event took place in a small Italian village, and was for the purpose of instructing the populace in the real significance of the Incarnation. From that time until now carols of great diversity of style and subject matter have been composed and sung in village streets, in banquet halls, in churches, and in so many strange places that one can hardly wonder at the odd mixture of religious fervor and conviviality that many of these songs contain. At first they were not written down, but were passed from mouth to mouth.

The three carol-producing countries were Germany, France and England. And the tunes are as different as the characteristics of the peoples they emanate from. In England, the finest carols were produced in the 15th and 16th centuries. The 17th century carols became secular and crude. No fine ones came out of the 18th century. In the latter part of the 19th century there was a revival of interest, and writers have since tried to produce carols in the mediaeval manner.

If we concern ourselves only with Christmas carols (and there are many other kinds) we find that they may be divided into several classifications:

1. Carols of the Virgin Mary.
2. Story-telling Carols.
3. Carols of Nature.
4. Lullabies and Cradle Songs.
5. Carols about the Angels and Shepherds.

And, too, there were carols welcoming Christmas, carols Bidding Farewell to Christmas, and a group which might be called Wassails. These are, mostly, too secular for use in a religious ceremony of any kind, and modern musical arrangements of them may often be heard in concerts.

In many of the Mary carols, the Virgin is often likened to lilies and roses, as in a fifteenth-century example, which begins:

There is no rose of such virtue
As is the Rose that bare Jesu.—*Alleluia.*

The story-telling carols are sometimes founded upon legends. One concerned the refusal of Joseph to pluck fruit from a cherry-tree for Mary to eat. No sooner had he done this than the tree bent its boughs so that Mary might reach the cherries she craved. Whereupon Joseph, in humility, perceived that she was divinely cared for and prostrated himself at her feet.

Many have heard of "I saw three ships come sailing in," which had several versions, one of which ends with this curious stanza about Joseph and his "fayre layde" in the ship:

"Oh! he did whistle and she did sing,
And all the bells on earth did ring,
For joy that our Saviour he was born,
On Christmas Day in the morning."

The Holly and Ivy carols illustrate those that deal with nature. The holly represents the young men, and the ivy the maidens. As an illustration of the blending of nature and religion, the following traditional carol makes the holly and its berries typify Mary and the Child:

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Commission on Church Schools Reports and Comments on Recent Questionnaire Distributed Among Superintendents and Teachers

By the Rev. Philip H. Steinmetz, *Chairman*

The Commission on Church Schools is most grateful for the 135 replies it has received to date to the questionnaire issued last May—a batting average of .668! Here are some of the facts about our Church Schools which came to light, together with the Commission's opinions about them. Please read the facts—agree or disagree with the opinions—use both in your efforts to carry on organized religious education in this Diocese. It is hoped that the light thrown by this questionnaire will guide and encourage you as it does the Commission.

Following, under the separate captions, is a summary of the replies to the questionnaire and the comments of the Commission:

Length of Session Including Worship

Seventeen schools meet for over one hour.

Fifty-five schools meet for one hour.

Sixty-three schools meet for less than one hour.

Comment of the Commission

We should have more time. Many modern religious educators think that one and one-quarter hours is the minimum time for an effective session.

Best Feature Reported

Thirty schools consider some aspect of the pupils' interest, e. g., attendance, loyalty, enthusiasm, their best feature.

Twenty-nine schools consider worship their best. (Note: five of these have Holy Communion each week. Eighteen of them are schools with over 100 pupils.)

Nineteen consider curriculum or organization as best feature, e. g., teacher training classes and meetings, Junior Vestry, Choir boy classes, Altar Chapter.

Ten consider their instruction best.

Comment of the Commission

We wonder what the children consider is the best, and more especially what is best in the sight of God.

Most of these best features have been realized because some teacher or Rector had the vision to see that they were needed. Let us have faith in our vision of a best feature which our school might have and work for its realization encouraged by the success others have had.

Greatest Problem

The following problems are mentioned in most of the replies. They are listed in the order of their frequency. Others which were mentioned (and there were many) seem not to be nearly as general as these:

1. Securing teachers.
2. Securing *trained* teachers.
3. Parent co-operation.
4. Limitations of space.

Comment of the Commission

The first two may be tackled by making more use of the Diocesan Normal School, by starting local Normal Schools as has been done in Bucks County, and by having a teacher training class in the parish.

The third is one of personal conversion—an uninterested parent needs a deeper sense of the meaning of true religion.

The fourth may sometimes be alleviated by a more efficient use of available space including the church or by having more than one session of the school, but it must remain something of a problem until larger quarters can be built.

Worship

Sixty schools worship in the church.

Fifty-five schools worship in the parish house. (Note: Twenty-five of these fifty-five have occasional services in the church.) Eight schools have a weekly Eucharist. (Five consider it their best feature.)

Fourteen schools have an occasional Eucharist.

Twenty-three schools have miscellaneous independent Orders of Service.

All the others use some adaptation of Morning Prayer, except the eight with weekly Eucharist.

Comment of the Commission

It should encourage those who have worship services in the church to know that many others are also finding it tremendously valuable and it should stimulate those who do not to overcome whatever practical difficulties prevent them from doing so. Worship is the distinctive act of a religious person. We learn of it best by doing and we do best when our surroundings are conducive to the spirit of our actions. Worship in the church is therefore of proven value in religious education. Is it as it should be that so few schools have even occasional Celebrations of the Holy Communion?

Lesson Material

There is a great variety in the materials used.

Fifty-seven schools select the best material for each class by consultation between teacher and superintendent rather than taking a whole set of lessons bodily and uncritically.

Comment of the Commission

There is no one set of lessons which is best and will teach itself. To find really good lessons teachers and superintendents must consider the interest and needs of each class and find the particular course best fitted to them.

There is a large library of materials in Room 30, Church House, and Miss Frazier knows its contents and also many other materials and is eager to consult with teachers, superintendents or Rectors.

Teachers' Meetings

Three schools have weekly meetings.

Forty-six schools have monthly meetings.

Seventy-seven schools have occasional meetings.

Four schools have no meetings.

Comment of the Commission

Frequent teachers' meetings with a planned program devoted to both theory and practice and having as little routine business as possible help greatly in training and interesting teachers in their work.

ASSOCIATED CHURCHES BEGIN 1935-36 LECTURES IN SCHOOL OF RELIGION

The School of Religion, started several years ago in St. James' Church, Philadelphia, and now being conducted by the Associated Churches of St. James' and St. Luke and the Epiphany, opened last month for the 1935-36 series of courses. Lecturers for the first semester include the Rev. Dr. D. A. McGregor, Executive Secretary of the National Department of Religious Education; the Rev. Dr. J. Cullen Ayer; the Rev. Thomas L. Harris and the Rev. Dr. John H. Mockridge.

Arrangements provide for the School being conducted at different times in St. James' Church, 22nd and Walnut; St. Luke and the Epiphany, 13th Street below Spruce, and in the Rectory of St. Mary's Church, 3914 Walnut Street. Enrollment is free for all the lectures. The Rev. Nelson W. Rightmyer, assistant to the Rev. Mr. Harris, is the Registrar.

The lectures by Dr. McGregor cover the general subject, "The Church's Answer to the Modern Confusion," and are open to the general public. These are being given on Sunday evenings in St. James' Church at 8 P. M., and will be continued through the first four Sundays of December.

The lectures by Dr. Mockridge are being given on Wednesdays at 5.15

P. M. in St. Luke and the Epiphany, exclusive of Christmas Day. Dr. Mockridge's general theme is "Christian Thought and Christian Living."

"The Church and the Puritans" is the general topic on which the Rev. Dr. Ayer is lecturing. These are being given on Fridays at 5.15 P. M. in St. James' Church, 22nd and Walnut Streets.

"Christianity and Its Modern Rivals" is the general subject of the lectures being given by the Rev. Mr. Harris, and are on Thursday evenings at 8 o'clock, exclusive of the day after Christmas. This series is being given in St. Mary's Rectory, 3914 Locust Street, and are intended for college students or recent graduates. Admission to this series is by invitation only and any desiring an invitation is requested to communicate with Mr. Harris, Dr. Mockridge or the Rev. William B. Stimson. The latter, in charge of the Student Work in the Diocese, may be reached at St. Mary's Rectory or the University Christian Association.

Announcement will be made later of the courses for the second semester, which will begin shortly before Lent.

CONFIRMATIONS SEPT. 29 TO NOV. 17, INCLUSIVE

Sept.		
29.	Valley Forge Chapel (including 1 for St. Peter's, Great Valley)	5
Oct.		
8.	Trinity, Gulph Mills	8
13.	St. Andrew, Yardley (including 1 privately)	10
13.	St. Paul, Edgely	12
13.	St. John the Evangelist, Philadelphia (including 2 privately)	30
14.	Bishop's Chapel, Church House (for St. John, Norristown)	2
20.	Emmanuel, Quakertown (including 1 Received)	11
20.	Holy Trinity, Lansdale	9
20.	Advent, Hatboro	9
21.	Phila. General Hospital	10
27.	St. Paul, Oaks	11
27.	St. Jude-Nativity, Phila.	15
27.	St. Alban, Roxborough	6
28.	Bishop's Chapel, Church House (for St. Michael, Yeadon)	1
30.	Christ Church, Eddington	10
31.	All Saints, Fallsington	
Nov.		
3.	St. James, Langhorne	4
3.	Trinity, Buckingham	3
3.	Grace, Hulmeville	12
6.	Redeemer, Andalusia	
10.	Christ Church, Pottstown	16
10.	Epiphany, Royersford	
10.	St. Peter, Phoenixville	22
11.	Bishop's Chapel, Church House (for Phillips Brooks Chapel)	1
15.	Holy Trinity, Philadelphia (additional)	1
17.	Calvary, Conshohocken	19
17.	Nativity Chapel, Germantown	9
17.	St. Ambrose, Philadelphia	17

Memorial Altar for Children's Services Is Dedicated In Kindergarten of St. Paul's Church School, Elkins Park

The Altar, a cut of which appears with this article, was recently installed in the Kindergarten Room of the Church School of St. Paul's, Elkins Park, to be used by the children at their weekly service of worship. The Rev. Dr. Philip J. Steinmetz, Rector of St. Paul's, officiated at its dedication, the Medallions, beginning at the north end, are as follows: The Annunciation, The Shepherds, The Nativity, The Wise Men and The Flight Into Egypt. The Altar is covered by a fair linen cloth, embroidered with five crosses on the top, and at each end a spray of roses. The frontal is of lace made by children

following its installation. The Altar is a memorial to Mary Josephine Hammer, a member of the Church School, who passed away on March 10th last, and is the gift of her parents. The brass Altar Cross and the two brass Vases, made in Belgium, and the Altar linen, are also gifts in memory of Mary Josephine Hammer, presented by her four sisters.

The Altar is of oak, beautifully carved, and painted in blue and gold. The inscription carved in front of the re-table is, "In Memory of Mary Josephine Hammer." The front and ends are composed of five recessed panels. Each panel has a carved decorative border of fleur-de-lys and quarterfoil and leaf motive in shape. The subjects of in India and is patterned with the Cross and the letters I. H. S.

Back of the Altar, in a gilded and decorated recess, is an Italian majolica figure of the Blessed Virgin Mary and Holy Child enthroned. This figure was designed by Angel Minghetti and decorated by his sisters in Bologna, Italy. The Altar was designed and built by Torchy Cole, of Cheyney, Pa. Those who have seen the Memorial describe it as a superb piece of work, perfectly catching the child-like spirit of Christ and portraying the beauty and simplicity of true Christian faith, and that it is indeed a wonderful memorial of one whose spirit lives forever in the hearts of those who knew her.

Christ-Mas

By William H. Jefferys, M.D., *Superintendent of City Mission*

The Angel of the Christ-Mas Gospel: "I bring you good tidings of great joy which shall be to all people."
Chorus: "Glory to God in the highest; and, on earth, peace."
Jesus: "My joy I give unto you; my peace I leave with you."
The first Missionary: "Stand, therefore, having . . . your feet shod with the preparation of the Gospel of Peace."

The theme of Christmas is much greater than a picture of a baby named Jesus, sitting in the arms of a Mother named Mary; and Jesus, Himself, would be the first to acknowledge this.

The theme of Christmas is the out-reaching love of God for all His children. The fruits of the Spirit include Love, Joy, Peace; and these three are associated with Christmas throughout the Christian world.

As youth passes and vigorous maturity comes on, one has a wholesome sense of not only ability to take care of oneself, but of a superabundance of ability to help the helpless; and, among all the helpless, the children are surpassingly so. But, as old age approaches and the fire of ambition and the sense of power begin to slacken, one realizes again one's utter dependence; and, thistime, besides being a physical dependence on the loving helpfulness of others, it is an overwhelming and absolute dependence on that Love of God; and for those who realize this dependence, there comes again the joy and peace of Christmas and of thanksgiving beyond words "to God for His unspeakable gifts." And this joy and peace are not of this world, not that kind.

The title "Inasmuch Madonna" was given to this picture by Dr. Jefferys. The original is one of his prized photographs, conveying to him a realization of the true spirit of the Christmas season. The child, suffering from an incurable malady, was brought by its Chinese mother to St. Luke's Hospital, Shanghai, when Dr. Jefferys was a medical missionary there and where the child was ministered unto in the spirit of the teaching of Christ when He said, "Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me."

The Christmas message is not only this unspeakable gift of God. It is a great sacrament in which the inward, invisible grace is God's Love working through us; and the outward and visible sign is anything and everything that we think, and speak, and do practically to express loving helpfulness to our fellowmen in need—without any barriers, without any mental walls, without any reservations; and that picture has no limits. In this sacramental sense, the very fact that you remember a child, a friend, a dependent, a distant loved one, or distant unknown ones on Christmas day, is the Christmas message.

In the proclamation of the Christmas Gospel, God chose that day when, as Jesus says, the time was ripe not for immediate joy throughout the whole world or for immediate peace, but for the recognition by some, of God's Love and life as expressed in this world in the Life of our Elder Brother, His Son. As the world recognizes God in the Life and teaching of Jesus, and apprehends the reality of the gift of God, and its limitlessness—joy and peace will spread throughout the world; but, for the time being and always, it will spread according to the measure of the men of good will. We are appalled at the horror of the situation in Europe this day where one so-called Christian nation has gone into a war of conquest with an almost helpless Christian nation. The very fact that we cannot see any logic in it, and that the whole civilized world is against it, is a sign of the times that the men of good will are in the ascendancy. We have arrived at the dawn of the international mind when it is more patriotic not to be too patriotic, nationally; when we see the world in larger terms than those called national; when the very conception of a World State and a warless society is spreading like a great light through the hearts of men. There is a long way to go yet. We do not know either the day nor the hour, but that it will come—The Kingdom of Fellowship—we do know right well. What we are beginning to sense, really only beginning to sense in the last fifty years, Jesus taught us as the major theme of His mind under the term "the Kingdom of God," of which the essential instrument is the unity of Christendom and the ultimate goal, the unity of mankind—the bringing about of which He intrusted to us. This disunion of the Body of Christ has been a continuous thorn in His crown century by century, year by year, and through the flight of every passing moment. God thirsts deeply for the unity of Christ's following, on a basis of reality—a unity that will come only when the Christian Churches shall abandon forever their determined self-assertions which will always lead to schism; and which when realized, will unite the whole body of Christ on the basis of self-sacrifice in the spirit of divine hospitality. It is my firm belief that the peace of Christ, which means for us Christian unity, must come before the peace of nations; the will to peace before its sacramental expression.

As to our part in the day-by-day realization of the Christmas gospel, I know of no better rule of life than

to make the spirit of Christmas our everyday mind, and to express it according to that masterpiece which Christ painted on the walls of eternity and ended in these words: "Just in so far as you do it to one of the least of these, my human brothers, you are actually doing it to Me." It is a sacrament; it is a way of Love. Every starving Chinese coolie in a famine is Jesus hungry unto death; every sick baby, sitting in its anxious mother's arms, waiting in a free clinic for treatment is the newborn Christ and the Inasmuch Madonna, and our authority is found in that great 25th chapter of St. Matthew, where Christ draws the picture of the people He will accept or reject in the Kingdom of Heaven; and the measure of their fitness to survive is their power to love and His acceptance of their love; and, in order that we may have something tangible to work on beside the history of His Life and our feeble mystical experience, He gives us the sacrament of our humanity: "Every time you see any human being in need, you may take it on My word that it is I, the Christ. Inasmuch, or in so far, as you did it to one of the least of these, my human brothers, you did it to the Son of God."

Almighty God, Heavenly Father, who hast blessed us with the joy and care of children; give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour, Jesus Christ.

ALL SAINTS, TORRESDALE, TO MARK REV. P. J. BROWN'S 20TH YEAR OF RECTORSHIP

The congregation of All Saints, Torresdale, is completing arrangements for commemoration on Sunday, December 29th, of the Twentieth Anniversary of the Rev. Percy J. Brown's rectorship of the parish. The anniversary will coincide with the Bishop's visitation to All Saints for Confirmation and the Bishop will be the preacher. Members of the congregation say that the parish has been going steadily forward under Mr. Brown's rectorship. Upon the Bishop's last visitation a class of 42 was presented for Confirmation and they are hoping that an equally large, if not larger class, will be presented on the occasion of the rector's anniversary.

The date for the anniversary almost coincides with the anniversary of the Rector's birth. He was born December 17, 1878, in Cambridge, England. Graduating from the University of Pennsylvania in 1903 with a B.A. degree, he studied at Oxford for a year and in 1907 graduated from the Philadelphia Divinity School. In February of that year he was ordained to the Diaconate by the late Bishop Whitaker in the Chapel of the Home of the Merciful Saviour, West Philadelphia, where he was serving as Chaplain. In July of 1907 he was advanced to the priesthood by the late Rt. Rev. John Scarborough, Bishop of New Jersey, in St. John's Church, Avon-by-the-Sea.

In 1909 he resigned as Chaplain of the Home for Crippled Children to become Curate at St. Peter's, Philadelphia, where he served until 1912, when he became Canon of Christ Church Cathedral, St. Louis, Mo., remaining there until he accepted the call to All Saints, Torresdale. In the year he became Canon of the Cathedral in St. Louis, Mr. Brown was appointed Dean of the Cathedral in Manila, Philippine Islands, under the late Bishop Breny, but declined the appointment.

On November 11, 1911, while he was

The Rev. Percy J. Brown

serving at St. Peter's, he married Gladys Eleanor Powell, daughter of the British Consul at Philadelphia, the ceremony taking place in St. Peter's.

ASSOCIATED CHURCHES TO HAVE THE CONTINUED SERVICES OF DR. NEWTON

Announcement was made on Sunday, November 3rd, to the congregations of the Associated Churches of St. James' and St. Luke and the Epiphany that the Rev. Dr. Joseph Fort Newton will serve in the capacity of Special Preacher for the Associated Churches, and as such, will be the official connecting link between the two churches in the agreement they entered into last summer to pool their resources in the development of the City Church idea.

Last summer when the agreement was first announced, Dr. Newton at that time stated the plan had his unqualified approval. Dr. Newton further stated that in order that the development might not be hampered, he felt it was his duty to resign as Co-Rector of St. James on November 1st, which would mark the termination of the five-year term for which he had agreed to serve as Co-rector.

In the interim, both Dr. Mockridge and Mr. Harris urged upon Dr. Newton that his ministry of preaching was needed to help in the success of the plan on which the two churches had embarked. This led Dr. Newton to reconsider his decision of last summer and after a number of conferences he yielded to the requests of Dr. Mockridge and Mr. Harris. Dr. Newton will be known as the Special Preacher of the Associated Churches and his resignation as Co-Rector of St. James' takes effect as of November 1st.

MEMORIALS DEDICATED AT SEAMEN'S INSTITUTE

Bishop Taitt officiated at special services in the Chapel of the Redeemer at the Seamen's Church Institute on Monday, October 28th, marking the Tenth Anniversary of the Dedication of the Chapel in the Institute, and also officiated at the Dedication of Memorials in the Chapel. The Memorials are in the form of Chapel Markers to the memory of Alba B. Johnson, a Vice-President; Frank M. Etting. Treasurer of the Auxiliaries and a member of the Board, and Mrs. Lincoln Ferguson, formerly Chairman of the Chestnut Hill Auxiliary and of the Christmas Dinner Committee. Other gifts were dedicated in memory of Mrs. Charles Platt, Jr.; Mrs. Lincoln Ferguson and in recognition of the Germantown Auxiliary, of which Mrs. Mantle Fielding is Chairman. The tablets were unveiled by Mrs. Ellis Jackson, Chairman of the Auxiliaries; Mrs. Samuel Porcher, Chairman of the Chestnut Hill Auxiliary; Mrs. Louis Bieler and Mr. A. J. Drexel Paul. The Rev. David McDonald, of the staff of the Seamen's Church Institute of New York, spoke on "The Place of a Chapel in the Seamen's Church Institute."

The Movement Against Salacious Motion Pictures

By Clinton Rogers Woodruff

Chairman, Commission on Christian Social Service and Institutions

Motion pictures have bulked large in the consideration of the General Convention as well as our own Diocesan Social Service Department. The former at the Atlantic City meeting adopted some very strong resolutions on the subject which greatly interested the Pennsylvania deputation and at the suggestion of the Bishop and Mr. Samuel F. Houston a letter was sent out by the Department to all clergy in the Diocese with blank pledges, which have been generally signed.

The pledge for which signatures were asked and which accompanied the letter to the clergy read as follows:

"General Convention adopted a resolution requesting action by each Bishop through the appropriate diocesan channel to "request every clergyman to form a League of Decency in his neighborhood, etc." and to secure signatures to a pledge of co-operation. The National Department has prepared the following pledge:

"I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

"I condemn absolutely those salacious motion pictures which with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

"I shall do all that I can to arouse public opinion against the portrayel of vice as a normal condition of affairs, and against depicting of criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

"I unite with all who condemn the display of suggestive advertisements on bill-boards, at theatre entrances and the favorable notices given to immoral motion pictures.

"Considering these evils, I will remain away from all motion pictures except those which I am assured do not offend decency and Christian morality. I will try to induce others to do the same.

"I make this protest in a spirit of self-respect ,and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features."

In connection with these pledges certain information for the signers is here given so that they may learn to know what pictures are decent and worth seeing. The information follows:

Photoplay reviews are published in several religious weekly periodicals such as *The Christian Century,* and *The New Outlook* (Toronto); and in monthlies such as *The Parents' Magazine* and *The Educational Screen. The Parents' Magazine,* 114 East 33rd Street, New York, publishes *The Movie Guide,* weekly at $1.00 a year; in groups of ten at $.75; in groups of twenty-five or more at $.50. The weekly service of the reviewers at Los Angeles, composed mostly of representatives of national organizations of women, can be secured from local women's club members or the local library.

The daily press and popular magazines also carry reviews but cannot be counted on to give moral and social estimates. These reviews, however, are not enough. None of them is complete. It is necessary to know in advance about the entire program of a local theatre. There is likely to be a good feature picture and a disagreeable short or objectionable advertising. One must inquire. Every community needs a Better Film Council to get such information, to inform the public, and to deal with the local exhibitor. The Federal Council's Manual on Better Films Councils may be secured at $.15 from 105 E. 22nd Street, New York."

In addition to this Churchmen are advised to learn how to judge films and in this connection they are recommended to read "How to Appreciate Motion Pictures," by Edgar Dale, Macmillan, $1.20; "How Shall We Choose Movies," study course for young people —Methodist Book Concern, $.15; "How to Select and Judge a Motion Picture," by Worth M. Tippy, 105 E. 22nd St., New York, $.25.

Moreover it is urged that children under twelve should not go to adult shows and that young children should always be accompanied by the parents or some appropriate person who had the ability to carefully select the pictures the children were to see.

While speaking about motion pictures I feel inclined to call attention to the suit that was brought against *The Churchman* for an article which it published on this subject. On June 18th last a legal verdict of $10,200 was awarded to Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America. *The Churchman,* relying on an article which had appeared in a trade journal of independent exhibitors, had inadvertently made an erroneous statement. Although *The Churchman* promptly made a correction as soon as this error was brought to its attention, Mr. Hess no doubt bearing in mind the vigorous campaign which *The Churchman* had waged for better motion pictures, began suit for libel and recovered punitive damages. No sooner were the facts known than the religious press of the nation, recognizing *The Churchman's* problems as their own, rushed to its defense. Commenting on the situation the Federal Council Bulletin said:

"What appeared to be a misfortune to *The Churchman* has proved to be a blessing in disguise. It emerges from the fray with a greatly enhanced reputation and a wider circle of friends. The religious press at large has given glorious evidence of its vitality, its freedom, and its unity. Our guess is that the only loser has been the motion picture attorney, who, we suspect, will hardly feel that $10,200 in his pocketbook compensates for loss of esteem among a host of readers of the religious press."

OBJECTIVES OF THE CHURCH SCHOOL ADVENT OFFERING

This year, as usual, the children of the Church Schools will once again make their annual Advent Offering to the Diocese. There are two objects, the Children's Ward of the Episcopal Hospital and automobile expenses of our Diocesan Missionaries. In determining to which object to give, the children will come to know more about the Diocese.

In the Children's Ward at the Episcopal Hospital many children are helped daily by patient care and treatment. The fact that most of the children's parents cannot pay for this help does not stop the Hospital from performing its many good deeds. It carries on because the people in the Episcopal Church believe in its work. The Advent Offering goes to help these youngsters. In supplying cars for missionaries it enables them to do their work more efficiently. Some missionaries travel over 10,000 miles each year. They hold three or four services each Sunday in widely scattered districts. They allow the missionaries also to make calls on the sick and take people to the hospital, and in many other ways in doing missionary work.

CHRISTMAS CARDS

The Sisters of the Holy Nativity, 110 N. Woodstock Street, near St. Clement's Church, have imported inexpensive Christmas Cards for sale and will be glad to show them at any time.

News Notes and Personals from Here and There in Diocese

Installs Memorial Window

A new Nave window, in memory of Miss Mary Euphemia Hebard, the gift of her sister, Mrs. Biddle R. Marsden, was recently installed in St. Paul's Church, Chestnut Hill. Though the first to be installed, the window is the final number of a series of five representing Te Deum. It depicts the Anglican section of The Holy Church Throughout the Whole World, and portrays the Missionary contributions of the Episcopal Church, both of England and of America. Miss Hebard, for whom the window is a memorial, was one of the most devoted communicants of St. Paul's and a generous contributor to the needs of the Church. Born February 3, 1867, Miss Hebard passed away January 16th of this year.

Commemorate Rector's Anniversary

The congregation of Christ Church, Eddington, on Sunday, November 10th, commemorated the sixth anniversary of the Rev. Arthur F. Gibson's rectorship of the parish. Reports showed that during this period the communicant membership of the parish has increased from 66 to 106. From a nucleus of four scholars the Church School has developed until the enrollment is 100. During Mr. Gibson's rectorship a new parish house has been erected with the aid of the Church Extension Fund. In addition to his oversight of the parish the Rector has been called to serve in many community works. He is Home Service Chairman of the Bensalem Branch of the Red Cross, also a member of the Emergency Child Health Committee of Bucks County and Chaplain of the Bucks County Firemen's Association.

Electronic Instrument Supplants Organ

St. Aidan's, Cheltentham, has installed one of the new electronic musical instruments which, though called an organ, has neither pipes nor reeds, the tone being created electrically. The instrument was on exhibition last spring at the Industrial Arts Exposition in New York, where the Rev. Herbert B. Satcher, Vicar of St. Aidan's, saw and heard it and, after investigation, decided it would serve admirably the purpose of St. Aidan's. The Vicar reports the congregation was only too glad to have the old, squeaky and inadequate reed organ supplanted by the new instrument. Newell Robinson, Organist and Choirmaster of Grace Church, Mt. Airy, gave the first recital on the new instrument on a recent Sunday evening. Mr. Satcher says he will be glad to show the instrument to anyone who may be interested.

Succeeds as Chairman

Dean Ethel M. Springer, of the Church Training School has been appointed chairman of the Teacher Training Commission, succeeding the Rev. Wm. H. Pickford. The Diocesan Normal School is the chief responsibility of this Commission. The second semester of the school will open January 23rd.

Improvements at St. Alban, Roxborough

A number of outstanding improvements to the church and parish house of St. Alban's, Roxborough, are reported. The Sewing Guild has built and equipped a much needed and modern kitchen to the parish house and two adjacent rooms at a cost of approximately $2000. Under the leadership of the Rector, the Rev. N. Herbert Caley, the interior of the church has been entirely renovated, and the interior of the parish house has also been done over, with all bills for the work paid. A new pulpit has been installed commemorating the rectorship of the former Rector, the Rev. Charles S. Lyons, also a Lectern, as a memorial to Mrs. Lyons.

Rector Chosen Legion Chaplain

The Rev. Richard H. Gurley, Rector of St. Martin's, Radnor, was recently elected Chaplain of the Delaware County Committee of the American Legion, representing all the Post of this war veterans' organization in Delaware County. Mr. Gurley's installation took place on the night of All Saints Day, Friday, November 1st. On Sunday, November 17th, Mr. Gurley also officiated at the Annual Service of the 305th Cavalry Regiment of the U. S. Reserve Army in St. Martin's Chapel, Ithan. Mr. Gurley is also Chaplain of this military unit.

Preaches Hale Memorial Sermon

On October 16th the Rev. Dr. James A. Montgomery preached the Hale Memorial Service in the Chapel of Seabury-Western Theological Seminary at Evanston, Ill. Charles Reuben Hale, who became Bishop of Cairo, Ill., is well remembered as a scholarly and saintly Bishop. Less known, perhaps, is his scholarly activity as a collegian. Graduating in the University of Pennsylvania in 1858 he was one of a committee of three appointed by the Philomathean Society, the literary society of the college, to publish a "Report on the Rosetta Stone," which was published in the same year, and which is regarded as a remarkable piece of book-making. To it young Hale contributed the scholarship in the fields of Greek, Coptic and hieroglyphic Egyptian. Dr. Montgomery has also made addresses before the Oriental Institute of the University of Chicago, the Presbyterian Theological Seminary of that city and the Chicago Society of Biblical Research.

Help Meet Parish Obligations

Mrs. Homer Morris and Mrs. Charles W. Mader, of the Church of the Atonement, Morton, are being congratulated for the splendid work they did in connection with the All Women's Campaign in which a considerable sum of money was rasied to pay off some outstanding obligations.

Aid Compiling History

In connection with the 233rd Anniversary of the foundation of St. Martin's, Marcus Hook, which was commemorated on a recent Sunday, an interesting booklet, "The Story of St. Martin's," was published. Miss H. Daisy Smith and Mr. Walter Thompson came in for much commendation for their work in securing the information used in the booklet.

Bishop Dedicates Memorials

On Sunday, November 17th, Bishop Taitt officiated at the dedication in St. Ambrose Church, Howard and Ontario Streets, of a set of beautiful Chancel lights installed as a memorial to Joseph Brown, a faithful and devoted communicant, who passed away last December. The memorial is the gift of Mr. Brown's widow and their children. The lights are of ornamental iron construction with a finish of pewter effect and contain highly efficient reflectors. In connection with their installation a flood-light also has been placed above the Sanctuary to give illumination to the Altar.

Armistice Day Pageant

Constance Bruggeman and Bertha Simon, members of the Busy Bees Club, an organization of girls of the Church of the Messiah, Roosevelt Boulevard, collaborated in the preparation of an original historical pageant, "Brotherhood and Peace," presented for the first time on Sunday evening, November 10th, in connection with the parish observance of Armistice Day. The pageant was in costume and the characters were enacted by members of the club. It was so well presented that numerous requests have been made for the girls to repeat the performance.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Review of Three-Day Diocesan Conference for Women

By MARIAN D. VAN PELT

Viewed from every standpoint of devotion, interest, enthusiasm and effectiveness, the three-day Diocesan Conference for Women, conducted under the auspices of the Woman's Auxiliary during the closing days of October, was another of the striking evidences of the well-planned and well-directed efforts this body of women is putting forth to implant in the hearts of all women those principles of Discipleship, Stewardship and Partnership which are the foundation of the great Forward Movement, now sweeping through the Church in a re-awakening of the spiritual life of the Church's membership.

Throughout the Conference, from the Opening Dinner in the Penn Athletic Club on Monday night, October 28th, when the Forward Movement was presented, to the final group meeting two days later, the whole program of the Woman's Auxiliary was shown to be everywhere there is a work to do for the Church or a service to give.

The World Its Field

As the President of the Auxiliary, Mrs. John E. Hill, said in her meeting with the Auxiliary Presidents on Tuesday, "the whole world is our field. It is in the Parish, Community, Diocese, Nation and the World. None of us have a right to limit ourselves to one of these fields. We are called upon to do our best, and not the tag end which is left from other things; and, if we but do our best and make the best plan we can beforehand, then we can safely leave the results to God."

The Conference Dinner, at which the Hon. George Wharton Pepper was toastmaster and at which Bishop Taitt was present, was attended by a record-breaking number of women, including also a considerable number of the Clergy and laymen of the Diocese. Upwards of 850 women and men were present. The tables had been arranged to seat ten persons and many parishes had reserved entire tables for the delegations from those parishes. A feature of the Dinner was the presence of the Girls' Friendly Society Choir in their attractive vestments, and who contributed greatly to the enjoyment of the function by singing hymns and other selections.

As speakers the Auxiliary had Mrs. Beverly Ober, of Washington, who is a member of the National Executive Board of the Auxiliary, and her brother, the Rev. Dr. Arthur L. Kinsolving, Rector of Trinity Church, Boston, and also a member of the General Convention Commission on the Forward Movement.

A Touch of Humor

In presenting Mrs. Ober, whose topic was "The Auxiliary Going Forward," Mr. Pepper interjected a bit of humor when he said that he felt the speaker was facing a handicap in being asked to speak on the subject assigned to her. Mr. Pepper declared there was no "news" in such a topic, as everybody who knew the Woman's Auxiliary knew it was *always* going forward. He suggested that if the topic had been "The Auxiliary Going Backward" that would indeed be "news."

In her address, however, Mrs. Ober took the opportunity to give "news" to some of those present who may not have been aware, until they heard her message, of the work the Auxiliary is doing, and at the same time the speaker also gave expression to some suggestions which gave those present something to think about. She asked the women whether their Church work was simply sewing or meetings or whatever their interests may be, or whether it was every act of every day. "Our Church work," she said, "must be like an orchestra, all working together for a glorious whole."

Mrs. Ober stressed the Educational side of the Auxiliary's work and of the vital importance of thinking through the question of war and peace as Christians. "In the spiritual life," she added, "the generations meet and it is this spiritual life that binds women of different ages together in the life of the Auxiliary and the life of the Church."

Men and Holy Communion

Dr. Kinsolving, whose topic was "The Church Going Forward," began by explaining that he was a substitute for Bishop Hobson, Chairman of the Forward Movement Commission, and he gave some time to a commendation of the Bishop. He said that men are less faithful to the Holy Communion than they should be and that many of them are out of touch with Christ. The simplicity of the Forward Movement, he added, offers the opportunity for all to re-vitalize their religion and draw them back into the life of the Church.

"The Forward Movement," Dr. Kinsolving declared, "begins with ourselves, and only as it becomes personal in our lives can we transmit it to others and to our Church life." The speaker closed his address with a eulogy of the late Bishop Booth, of Vermont, who was a Philadelphian and who was called to the Episcopate while serving as a Missionary in Bucks County.

Mr. Pepper, in bringing the Dinner to a close, thanked the speakers and the G. F. S. Choir on behalf of the Woman's Auxiliary, and expressed the opinion that out of the gathering would go a spirit and influence to inspire all to go forward with stronger faith and courage. "We have a great tradition to live up to in this Diocese which calls for a more loyal discipleship," Mr. Pepper said, "and we have a long way forward still to go." Following the closing hymn by the G. F. S. Choir the Bishop gave the Benediction.

Conference Sessions Begin

With the inspiration of the Dinner still fresh in the memory the Conference got under way in earnest on Tuesday morning, October 29th, with the service of Holy Communion in the Church of the Holy Trinity at 8 A. M. The Celebrant was the Rector, the Rev. Howard R. Weir. This was followed by the Devotional Hour, conducted by the Rev. Canon Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr. This Hour proved to be most helpful and inspirational. Its keynote was "Silence." Developing his subject, Canon Earp added:

"Jesus said, 'Ye are the light of the world.' The light is silent.

"Jesus said, 'Ye are the salt of the earth.' Salt works quietly.

"Jesus said, 'The Kingdom of Heaven is like leaven.' Leaven makes no noise.

"Jesus said, 'The Kingdom of Heaven is like unto a mustard seed.' How quietly things grow.

"When you are discouraged," Canon Earp said, "go into a room of quietness and pray and meditate. You will be strengthened; you will be refreshed. Keep silence and be still towards God."

President Outlines Program

Following the Devotional Hour the first general session of the Conference was held, at which the President, Mrs. John E. Hill, outlined the Program for the year's work and described the whole world as the field for this work. While primarily for the Auxiliary Presidents, this meeting was open to the entire Conference and was most helpful and

well attended. Mrs. Hill explained that the Woman's Auxiliary is the only organization in the whole Church which is auxiliary to the whole National Council and whose departments are Missions, Religious Education, Social Service, Finance, Publicity and Field.

Describing the field of the Auxiliary, Mrs. Hill said women who limit their interest only to their parish will soon get tired of Church work. "How does the Auxiliary do its work?" was a question she submitted. "By Prayer, Study and Gifts—gifts of time, of money and of self," she added, in reply to the question. "We should develop our intellectual, spiritual and physical life. A planned program with a definite aim for the year ahead should be the aim of every parish Auxiliary. Don't always depend upon an outside speaker, but try to develop the talent within the Auxiliary. Devotional life is most important. Prayer groups should be started and the red booklet used every day. It is simple and searching. Religion has been divorced from everyday life. We should try to bring it back and not apologize for it. Corporate Communions are most important."

Church's Charter Missionary

Following the Noon Intercessions, conducted by the Rev. Mr. Weir, and a cafeteria lunch in Holy Trinity Parish House the first session was held of the class conducted by Mrs. Wright B. Haff, of the Diocese of New York, on "The Importance of Our Educational Policy." The Kingdom of God, Mrs. Haff said, is a world ideal and it demands a new mind, a new life and a new faith. "We need to remind ourselves," she added, "that the Charter of the Church is Missionary. Mission study is one way to know the world and its people. Each year we view the Kingdom from a new angle, but always it is a study of the affairs and progress and welfare of the Kingdom of God in the world."

Upon the conclusion of Mrs. Haff's address a Mission Study Class on "Latin America," this year' study subject, was led by Mrs. Frank Bonynge.

Tuesday's program came to an end with a Tea given by the Churchwoman's Club in its rooms at 134 S. Twenty-second Street, followed by a delightful Supper in the Parish House of the Church of the Saviour, West Philadelphia, after which the United Thank Offering Play, "Hester Brown's Vision," by Mrs. Hannah C. Baker, was presented. While not new this play always has a strong appeal.

It was enacted by members of the Auxiliary of the Church of the Good Shepherd, Rosemont, and directed by Mrs. Baker. The leading roles were assigned to Mrs. C. Fenno Hoffman, wife of one of the members of the Executive Council of the Diocese, and Mrs. John Van Pelt, Diocesan Treasurer of the U. T. O. They were most ably assisted by Mrs. E. Osborne Coates, Mrs. A. R. Montgomery, Mrs. Davis Pearson, Mrs. Clement C. English and Mrs. J. Emmot Caldwell. Singing by the Choir and a soloist of the Church of the Saviour also greatly aided in making the evening most enjoyable.

Wednesday, the concluding day of the Conference, opened with another Devotional Hour, conducted by Canon Earp, whose theme was "The Illimitable Resources of God's Power Effective in Our Lives."

Channels of God's Grace

"God's light shines on us all," Canon Earp said, "but in some souls it shines through. As Christians we should be lighted candles in the darkness of the world. We must use God's power to be effective Christians; we must look up and realize our spiritual resources. We must try to realize that we are, each of us, a part of God's purpose in doing His will, not of ourselves, but as channels of His Grace. We must bring others to Him so that He may work in and through them also."

With this message the Conference divided into eight group meetings, all of which covered with considerable details the important phases of work and service done by each. Limitations of space prevent an extended review of each of these group meetings, but they all gave evidence of the definiteness of purpose and the scope of missionary service which is included in the Program of the Woman's Auxiliary in this Diocese.

U. T. O. Evokes Interest

The United Thank Offering group, led by Mrs. John Van Pelt, was in the nature of a Training Class for U. T. O. Treasurers, both new and experienced. More than 100 women attended. It exuded a spirit of enthusiasm and evoked a discussion which evidenced a loyal devotion to its missionary objectives and contributed also helpful suggestions. Different methods used in different parishes were discussed thoroughly. Mrs. Ralph B. Rohrman, Treasurer of Calvary, Germantown, which did a notable piece of work in the 1931-34 Triennium, was especially asked to describe the methods in that parish. The value of Parish Presentation services and co-operation with the Rector was another angle entered into. Pennsylvania's standing at the head of the whole Church together with a determination to maintain that standard were emphasized.

The Junior Woman's Auxiliary group was led by Mrs. J. Burris West. The aims and purposes of the J. W. A. were shown to be the same as those of the W. A., only for younger women. Mrs. West outlined the opportunities for work and stressed the necessity for developing leadership. Various means of stimulating interest in the Church and of effecting a liason between the J. W. A. and W. A. through the work of the Five Committees were discussed. The question of age limit for the J. W. A. membership also was discussed.

Mission Study Group

Mrs. Thomas L. Harris, Diocesan Educational Secretary, presided at the meeting of the Educational Secretaries, which was attended by about 80 women. It may be of interest at this point to note that at the suggestion of Mrs. Frank Bonynge and following a motion submitted by Mrs. Hunsicker, supported by the unanimous approval of the meeting, it was voted to allocate the 1935-36 Mission Study Class Offering to Bishop Carson's work in Haiti.

The meeting of this group was featured by a most constructive discussion in which there was an exchange of ideas in the conducting of Mission Study Classes. Mrs. Fulweiler spoke of the work being done in the Training Class for Mission Study Leaders, which began on November 6th, and is being continued for a period of six weeks. Mrs. Hunsicker spoke of the necessity for knowing our field and said this can only be done through Mission Study. The importance of using the Lending Library of the W. A. at the Church House was stressed. Mrs. Harris outlined the books which could be used on "Latin America," and reminded the group of the valuable material on South America available at the University Museum.

Social Service Work

The Social Service group, led by Mrs. Edward Ingersoll, was given the opportunity to learn first hand of many features of this type of work in the Diocese, in addresses made by Mr. Clinton Rogers Woodruff, Chairman of the Executive Council Social Service Department; by Miss Alfriend, the City Mission worker in the Juvenile Court, and by Miss Hagans, Head Worker at St. Martha's House.

The Religious Education group, led by Miss Elizabeth P. Frazier, spent a great part of the time in discussing the problems of the Church Schools, particularly the effect of the great lack of parent co-operation evidenced. Miss Frazier outlined ways in which the women of the Auxiliary could assist with the Religious Education in the parish and suggested there should be a closer liason between the Church School and the Auxiliary, as Religious Education is one of the Departments of

OUR

Christmas Greeting

HAS A SANTA CLAUSE IN IT

WHAT we want most for Christmas is to give you a merry family holiday at Chalfonte-Haddon Hall. Santa will be here to cram the kiddies' stockings, leave gifts for the grown-ups, and trim the towering Haddon Hall tree.

We've gone him one better by planning a week of gay surprises and by cooking up a Christmas Dinner such as Santa himself might covet. You can work up an impressive appetite golfing, cycling, riding horseback.

Come down in time to see the Boardwalk on Christmas Eve; it's a jolly, brilliant spectacle. Then you'll be here for the carol singing 'round our tree on Christmas morning. Bring the family and stay the whole week. Ocean Decks, game rooms, dances, concerts, and special holiday entertainments. Skating and ice hockey.

$7 up at Chalfonte, $8 up at Haddon Hall, single, American Plan. $5 up at Haddon Hall, single, European Plan. Special weekly rates.

Leeds and Lippincott Company

Chalfonte-Haddon Hall

ATLANTIC CITY

the Church to which the women are auxiliary, and that this should be a more prominent part of the Woman's Auxiliary Program.

The group meeting devoted to the Supply Department had the opportunity of meeting the new head of this department, Miss Katherine Harley, and talking over with her the plans she has in view for this winter's work and hearing about the progress of the work and of the Supply Shop.

Instead of a group meeting for the Girls' Friendly Society interest centered in an exhibit held in Holy Trinity Parish House showing the various types of work done by the G. F. S. and its far-reaching scope.

The Church Periodical Club participation in the Conference took the form of a regular meeting of this organization and a review of the work being done.

War and Neutrality

The closing session of the Conference was a Model Round Table Discussion Group, led by Mrs. Frank Miles Day, on "American National Policies, Old and New." This proved to be a very interesting and, at times, a quite exciting wind-up to the Conference. Several of the Clergy present sprang to their feet and expressed themselves very forcibly on more than one occasion.

Mrs. Day began with a short explanation of the Marathon Round Table plan, and its inclusion in a Church Study Program by reference to the Bishops' Pastoral on War and the Resolution of the National Executive Board of the Woman's Auxiliary. After prayers for peace seven questions were presented and discussed, some of them developing heated arguments. The questions were:

1. What are the reasons for the present-day movements against war?
2. What have been the results of the U. S. neutrality policies in the past?
3. What were the provisions of the neutrality resolution passed by the late Congress?
4. What changes would be required to our neutrality program to lessen the probability of our being drawn into war?
5. What might be done by the U. S. A. to help suppress an aggressor?
6. How have the relations between the U. S. A. and South America been improved?
7. What is the contribution of Christianity to the question of war?

Discussion of the questions was enlivening and afforded an opportunity for exchange of opinions and furnished a most interesting hour in bringing the Conference to a close.

As a final word in this review of the Conference, which was an entirely new idea this year as a change from the customary Annual Educational Day, it may be said that from every side came expressions of appreciation to those women on the Committee and to those who conducted the classes for the effective manner in which the Conference was planned and conducted, and appreciation was also expressed for the co-operation given by the Church of the Holy Trinity.

UNITED THANK OFFERING REPORTS $10,250 TO DATE AT FALL "IN-GATHERING"

The Fall "In-Gathering" for 1935 was held on the 7th of November at the Church House. In spite of a heavy downpour, one hundred and eleven Auxiliaries, four Institutions, and four Junior Woman's Auxiliaries sent in their Offerings. Some of these, of course, came through the mail, but there were about ninety Treasurers present, and the Offering announced at the end of the meeting was $9,671.51, the largest Fall Offering for several years. Since then it has grown to over $10,250.

The principal subject discussed at the meeting was the financing of the U. T. O. in the Parish, and various suggestions were made.

The paucity and inadequacy of the literature obtainable from New York was also discussed, and the excellence and low cost of the leaflets issued by the Diocese of Western New York and a new poster from the same Diocese were spoken of.

The possibility of doing some printing in this Diocese again, as has been done in times past, was considered, and the Treasurer will endeavor to work up something of value, which will be of interest to other Dioceses as well as this, so that whatever is issued will have a sale elsewhere, which will help to cover the cost of production.

MARIAN D. VAN PELT,
Diocesan Treasurer.

COMMITTEE MEETINGS

The Diocesan Committee will hold its monthly meeting in Holy Trinity Parish House on Wednesday, December 4th, at 10.30 A. M. At this meeting the committee will have the opportunity of learning about the Foreign work in the Diocese. The Rev. James F. Bullitt, Archdeacon in charge of this work, will outline the work and he will be followed by the Rev. E. M. Baczewski, who will tell of the Polish work, and Miss Eleanor Deane, who will describe the work among the Italian peoples.

On Wednesday, December 4th, the Colored Committee will hold its month-

ly meeting in the Church House at 10.30 A. M.

The Rt. Rev. Frederick Bingham Howden, Missionary Bishop of New Mexico, will be the speaker at the meeting of the Domestic Committee on Wednesday, December 11th, at 10.30 A. M.

The Foreign Committee meets on Wednesday, December 18th, at 10.30 A. M., in the Church House. The committee is proud to have as its personal missionary the Rev. Martin Firth, who is doing such a splendid work in Brazil.

The Indians' Hope Committee announces that Mr. Wyatt Brown, Jr., will give his illustrated lecture on "Our Church in Alaska" on Monday, December 30th. Please note the change of date. Christmas and New Year's Day coming on Wednesday, the committee meeting will be on Monday, December 30th, at 10.30. This is an interesting lecture and everyone is cordially invited to come. The J. W. A. would find a delightful morning at the Indians' Hope meeting.

CHURCH TRAINING SCHOOL INVITES THE AUXILIARY TO ANNIVERSARY, JAN. 6

Officers and members of the Woman's Auxiliary are again invited by the Board of Managers of the Church Training and Deaconess House, to visit the school, 708 Spruce Street, on Epiphany. The occasion will mark the Forty-sixth Anniversary of the formal opening, or Dedication of the school to the work of training women for service in the Church as lay workers, missionaries, or as Deaconesses. The reception will be held on Monday, January 6, 1936, at 4 p. m. at the school. The officers of the school include Miss Julia U. Sinkler, President; Miss Ellen Morris, Vice-President; Mrs. Howard Wurts Page, Secretary; Mrs. Robert F. Jefferys, Treasurer.

JUNIOR AUXILIARY PLANS FOR "QUIET DAY OF PRAYER"

Miss Sallie Deane, Chairman of Junior Work in the Third Province, is to be the guest speaker at the Executive Board meeting of the Junior Woman's Auxiliary at its monthly meeting on Wednesday, December 4th, in the Church House, at 1.15 o'clock.

The Juniors will have Advent wreaths and Christmas tree ornaments on display for orders, every Wednesday morning until Christmas, at the Church House, and it is hoped that everyone will stop in to see the articles for sale.

A "Quiet Day of Prayer" has been planned for Wednesday, December 4th, at Holy Trinity Church, 19th and Walnut Streets, from 6 to 9 P. M. The Rev. J. Jarden Guenther, Rector of Trinity Church, Swarthmore, has consented to come and take charge of this service, and a cordial invitation is extended by the Juniors to all.

CHURCH TRAINING SCHOOL GRADUATE IS SET APART AS DEACONESS, NOVEMBER 1

On the afternoon of All Saints Day, Friday, November 1st, a service of unusual interest was held in the Chapel of the Church Training and Deaconess House, 708 Spruce Street, at which the Rt. Rev. Wyatt Brown, Bishop of Harrisburg, set apart as Deaconess, Miss Mary Ward.

Deaconess Ward is graduate of the Church Training School, and has been for eight years assistant at Christ Church, Williamsport, Pa., under the Rev. Hiram R. Bennett, who has recently been made Dean of the Cathedral of St. John, Wilmington, Del. With Bishop Brown and Dean Bennett in the Chancel were Bishop Taitt and the Rev. Dr. Edward M. Jefferys, Chaplain of the school. The sermon was preached by Dean Bennett, who spoke of Miss Ward's faithful service at Christ Church and the love and esteem in which she is held by the people of that parish. Tangible evidence of the truth of his statement lay in the fact that about 40 of Miss Ward's friends made the journey from Williamsport to be present at the service. Deaconess Ward is to continue as the woman assistant at Christ Church, Williamsport.

On November 10th the Philadelphia Chapter of Deaconesses met at the Church Training and Deaconess House. The program included the business meeting at 11 in the morning, noonday Intercessions in the school Chapel and luncheon with the students of the school and Dean Springer. Deaconess Zulma Bispham is the Chapter President and Deaconess Helen Withers is Secretary.

ELIZABETH PRICE MARTIN LEAGUE FOR SERVICE ASKS FOR CHRISTMAS GIFTS

Mrs. Matilda P. Fox, President of the Elizabeth Price Martin League for Service, Philadelphia General Hospital Unit, had issued the following appeal for Christmas Cheer on behalf of the sick and afflicted in that large municipal hospital in West Philadelphia.

"There is the same need this Christmas season," Mrs. Fox says, "for useful and sensible articles, soap, wash rags, talcum powder, handkerchiefs, stationery, pencils, neckties, pipes, smoking tobacco, cigarettes, shaving cream.

"Attractive Christmas packages or boxes will be packed for patients instead of the usual chintz bags, as the hospital authorities have found it necessary to taboo bags and we heartily agree with them. The Christmas packages will be prepared at the home of our Vice-President, Miss Minnie Fleischman, 4827 Cedar avenue, on Monday morning, December 23rd.

"Come and share the joy! We shall be grateful for any donation, large or small. Please send it to Miss Fleischman or leave it at the Church House not later than December 20th and it will be called for. Thank you!

MATILDA P. FOX, *President,*
6437 Sherwood Road, Overbrook.

HOW ABOUT U. T. O. PLAY? YES, IT IS AVAILABLE

Presentation of the United Thank Offering play, "The Vision of Hester Brown," at the Church of The Saviour on October 29th, in connection with the Diocesan Conference for Women, was so well received that it was thought worth while to re-state that it is available to all parishes who may desire to show it to help stimulating interest in the Thank Offering. The play, written by Hannah C. Baker, has already been given eleven times in the Diocese and also has had successful presentations in many other Dioceses and Missionary Districts.

Copies of the play may be obtained at One Dollar each at the Woman's Auxiliary office in the Church House or from Mrs. H. C. Baker, Box 64, Radnor, Delaware County, Pa. All profits from the sale of the play are added to the Thank Offering. The play is dedicated to Mary C. S. North and Amie H. C. Hollingsworth, former Diocesan U. T. O. Treasurers.

LEAGUE FOR THE ISOLATED

The next meeting will be held on Tuesday, December 10th, at 10.30, in Room No. 1, at the Church House. Bishop Taitt's Annual Letter, which he so graciously writes and signs with his own hand, will be distributed to the Intercessors together with the Motto Calendar and Christmas card. Also the Advent-Christmas number of the "Forward Movement" will be sent to those who have expressed a wish for it after receiving and using the late Trinity pamphlet.

Some of the responses have been very gratifying. We shall be glad to come and tell about the various phases of the work to any of the organizations that think they would care to have us. Miss Rudderow, Executive Secretary of the Woman's Auxiliary at the Church House, will make engagements for a speaker.

A Letter has just been received from

(Continued Next Page, Bot. Col. 2)

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(Continued from Preceding Page)

the Dean of the Cathedral of St. Mary and St. John in Manila asking for information about our work for the Isolated in this Diocese. He feels that it may be of great service among the people in the Philippines.

May I ask for more Associate Members of the League for the Isolated, from 25c up to any amount? Our increased membership means increase in postage and stationery. And may I beg for a winter overcoat for a boy of 15 years, the son of one of our Intercessors?

LETITIA GLENN BIDDLE.
Andalusia, Pa.

CHURCH PERIODICAL CLUB

At this season of the year the Church Periodical Club is always actively engaged in preparing Christmas cheer for someone, and this year it has chosen two Church Army workers, one in North Dakota and the other in South Dakota, as well as new much-wished-for books for missionaries. Added interest was given to the last meeting by Miss Mary Ormsby, who told of her work among the Jews, and how we might be of help to them. The luncheon at Fuhrman Inn on November 22nd, with Mrs. Scherr and Mrs. Dillmore in charge, was again a great success, giving the Secretaries a chance to get together in a social way, as well as adding something to our treasury.

As usual, the Church Periodical Club is anxious to have a branch in every parish of the Diocese. It is needed in the missionary work of our Church.

MARY M. H. ONYX.

BISHOP'S CONFIRMATION APPOINTMENTS DURING DECEMBER AND JANUARY

Dec. 1—First Sunday in Advent.
A. M.—Norristown, All Saints.
P. M.—Norristown, St. Augustine.
Evg.—Norristown, St. John.

Dec. 8—Second Sunday in Advent.
A. M.—Rockledge, Holy Nativity.
P. M.—Phila., Emmanuel, Holmesburg.
Evg.—Phila., St. David, Manayunk.

Dec. 13—Friday.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 15—Third Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., St. Luke, Germantown.
Evg.—Phila., St. Stephen, Wissahickon, and St. Mary, Manayunk.

Dec. 18—Wednesday.
Evg.—Ardmore, St. George.

Dec. 19—Thursday.
Evg.—Phila., House of Prayer, Branchtown.

Dec. 22—Fourth Sunday in Advent.
A. M.—Phila., St. Peter, Germantown.
P. M.—Cheltenham, St. Aidan.
Evg.—Phila., St. Matthias.

Dec. 29—First Sunday after Christmas.
A. M.—Phila., All Saints, Torresdale.
P. M.—Phila., Ascension, Rhawnhurst.
Evg.—Phila., St. John Free.

Jan. 5—Second Sunday after Christmas.
A. M.—Phila., St. Paul, Chestnut Hill.
P. M.—Phila., All Saints, Crescentville.
Evg.—Phila., St. Thomas.

Jan. 6—Monday.
Evg.—St. Barnabas, Kensington.

Jan. 8—Wednesday.
Evg.—Phila., St. Paul, Aramingo.

Jan. 12—First Sunday after Epiphany.
A. M.—Phila., St. Matthew, Francisville.
P. M.—Phila., All Souls.
Evg.—Phila., Christ, Franklinville.

Jan. 15—Wednesday.
Evg.—Phila., Holy Innocents, Tacony.

Jan. 16—Thursday.
Evg.—St. Paul, North Penn.

Jan. 19—Second Sunday after Epiphany.
A. M.—Meadowbrook, Huntingdon Valley Chapel.
P. M.—Phila., St. James the Less, Falls of Schuylkill.
Evg.—Phila., Messiah, Roosevelt Blvd.

Jan. 23—Thursday.
Evg.—Phila., St. Martin, Oak Lane.

Jan. 24—Friday.
Evg.—Phila., St. Timothy, Roxborough.

Jan. 26—Third Sunday after Epiphany.
A. M.—Phila., St. Martin-in-the-Fields, Chestnut Hill.
P. M.—Phila., Good Shepherd, Germantown.
Evg.—Phila., Christ Church and St. Michael, Germantown.

Jan. 29—Wednesday.
Evg.—Phila., St. Gabriel, Roosevelt Blvd.

(Continued from Page 79)

of worship, is the result of that decision."

The "fifty characteristic works" referred to are published by the Oxford Press, and furnish a notable collection of fine Tudor music. They are of various grades of difficulty, and are carefully edited and clearly printed. Some of the less difficult ones are:

John Redford—
"Rejoice in the Lord Alway"
Thomas Tallis—
"O Lord, Give Thy Holy Spirit"
William Byrd—
'Sacerdotes Domini"
Thomas Morley—
"Nolo Mortem Peccatoris"
Thomas Weelkes—
"Let Thy Merciful Ears"
Orlando Gibbons—
"Almighty and Everlasting God"
Thomas Tomkins—
"Praise the Lord, O My Soul"
"O Pray for the Peace of Jerusalem"

"It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."—*Emerson.*

(Continued from Page 79)

The holly bears a blossom
As whitest lily flower;
And Mary bore sweet Jesus Christ
To be our sweet Saviour.
O the rising of the sun,
The running of the deer,
The playing of the merry organ,
Sweet singing in the choir.
The holly bears a berry,
As red as any blood;
And Mary bore sweet Jesus Christ
To do poor sinners good.

The early carols had no music written for them, so they were sung to familiar folk-tunes. These tunes may have been associated with drinking songs—it made no difference, nor did the association seem to offend mediaeval sensitiveness.

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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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(Continued from Page 77)

which has been quite satisfactory, so that no conclusions should be drawn from the above figures as to the proportion of mortgages defaulted.

And, of course, the Foundation also owns several hundred thousands of bonds, only a very small amount of which are not paying interest, and they almost all ones which the Foundation did not purchase but which it received. The Foundation did not purchase participating mortgage bonds.

The handling of the investments in the several funds, that is, the directing of sales and purchases of securities, is in the hands of the Committee on Investments of the Board of Directors of the Church Foundation. At present this body consists of a financier and expert in real estate values, a retired banker, a lawyer, a broker and the writer of this article, none of whom have any connection with the company which is the Fiscal Agent. When these men meet, about the only thing they have in common is their membership in the same Church and their desire to do what is best for the funds committed to the care of the Church Foundation. They may, they undoubtedly will, make some mistakes in judgment, but if so it will not be due to any ulterior motives, for a group of such disassociated men cannot have any common ulterior motive. At any time they may ask for advice and information from the investment officers of the Fiscal Agent, but the decisions are always those of the Committee alone.

The problems connected with foreclosing mortgages, collecting rents, evicting impossible tenants, etc., are often very human ones, and the Foundation and its agent endeavor to act humanely, always, however, remembering that their right to be generous with other persons' money is very limited. And it has been found that when a man comes in with a tale of having ten children and nine of them in the hospital (more or less) and is therefore given a reduction in mortgage interest rate, it is amazing how many other persons having mortgaged properties in that neighborhood also turn out to have the same number of offspring and an equal number ill! On the other hand, when, upon inquiring why the interest on a certain mortgage had not come in, the writer found, from reliable sources, that the owner, a salesman, had lost his job, had been five times to a hospital and had had two operations, and that his family was on relief, he said: "Wait a couple of months; don't let's us be the ones to push the poor fellow off the deep end." And when he next inquired and learned that a Building and Loan

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Association had had to perform that operation and had taken over the house and would pay the interest he was glad that the Foundation had not had to go to that extreme.

Again, the man in charge of rentals complained of a certain tenant because, said he, "She never does any housecleaning, but every year or so comes in and demands that the house be papered and painted from top to bottom." Well, it is said that "Women dread and men hate housecleaning," and this woman seems to have found a way out for both. But the rental man complained of a headache on her account.

So it goes, the call to be sympathetic and the call to be hard-boiled alternating from day to day. If there is any erring on the side of mercy it is believed that the beneficiaries of the funds, almost all charitable undertakings, will not find fault. An individual has only his own reputation to consider, but the Church Foundation has to consider also the reputation of the Church, which is to some extent involved in what the Church Foundation does.

Comparisons are always odious, and if in this article the writer has made such between what the Church Foundation does and individual trustees or even Trust Companies usually do or can do, it was not with any idea of belittling the services of either, for it would be unfair and unreasonable to expect from individuals or trust companies services out of proportion to the compensation received. The Church Foundation can function as it does largely because it not only has the services of a Trust company at its command but also the advice and volunteer services of a number of able men. And, as pointed out above, not a few of the advantages which the Foundation has in managing its trusts flow out of the fact that it has complete control over a large number of closely related trusts which presents possibilities which are absent in the case of separate trusts in a Trust company. Whatever things the Foundation is able to accomplish that might not be accomplished in the case of a Trust company are chiefly due to the above factors.

The above details are doubtless tiresome to the ordinary reader, but it is hoped they will be informative to those many persons in the Diocese who are directly or indirectly interested in the funds managed by the Church Foundation.

You are not doing a good job unless you would rather work than be idle.

He has a good judgment who does not always trust his own.

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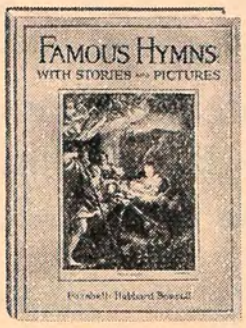

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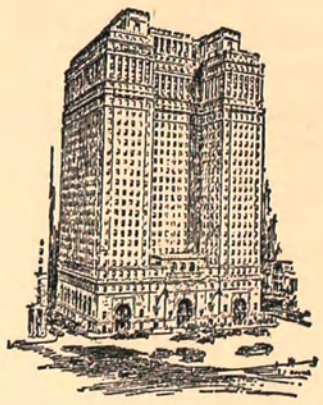

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